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THE

MORMON'S OWN BOOK;

OR,

MORMONISM

TRIED BY ITS OWN STANDARDS—REASON AND SCRIPTURE.

BY T. W. P. TAYLDER.

DEDICATED TO THE LONDON CITY MISSION.

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DEDICATION.

TO THE COMMITTEE

OF THE

LONDON CITY MISSION.

GENTLEMEN,

The following pages were written with the view of assisting those who have particularly to combat the errors of Mormonism. Foremost amongst these will be found the devoted Missionaries of your most excellent Society. It is not so much from the pulpit as in domiciliary visitation that the evil tendencies of this pernicious system can be successfully exposed and overturned. While, therefore, the author hopes that it may not prove uninteresting to the clergy, it is more especially adapted to the Missionary in his house to house visitation, and when familiarly exposing the system. It may, therefore, be considered as a Manual of the subject,

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for the use of the agents of your and other kindred Societies.

Believing that this Dedication will be received in the same catholic spirit as that in which it is written, and with the sincere desire that those efforts which you have so successfully used may be still more eminently distinguished,

I have the honour to remain,

Gentlemen,

Your most obedient servant,

THE AUTHOR.

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PREFACE.

PURE Christianity has nothing to fear from those who attempt to overthrow it, because it is based on an immoveable foundation, and sustained by the protecting power of God. All the innovations, corruptions, and additions, of false and designing men, can never overthrow that Church which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," (Eph. ii. 20.) The Church of Christ has ever prevailed against all opposing and contending systems, and has invariably brought them to nought. The Church has a glorious destiny in the future, and its growing power shall become more and more apparent, until every other system is passed into oblivion, and all heresy ceased. The modern form of heresy termed Mormonism, which is a compound of Mohammedanism and Paganism, and which scruples not to use any and every means for its publication, will have its day, and then will be numbered with exploded theories and long forgotten heresies. Mormonism, considered as a spiritual

power—for a *religious* system it is not—only tends to deepen more fully and develop more manifestly man's fallen nature. It is a system which, instead of elevating man's moral power, debases it. It does not ameliorate, but deteriorate the moral principle in man. Hitherto it has only endured and spread by criminal concurrence with the evils, and by ministering to the desires of corrupt humanity.

In refusing to call this system a *religious* system, the reason is, that it is a libel on the Christian religion; it brings God down from his lofty dwelling-place and purity to the grovelling worms of the earth; instead of elevating man to God, it brings God down to man. It is time, therefore, because of the vileness of the doctrines taught, because of the extent to which the contagion has spread, and because of the *social* evils, as well as dark superstition involved, that the entire system should be fully and clearly exposed. We are aware that the advocates of Mormonism have thrown, until recently, a veil over its greatest deformity. They have attempted to persuade us that under that veil, concealed behind the drapery, was the most lovely form, a veritable Venus de Medicis; but when the curtain is raised, we see nothing but ghastly deformity; beauty there is none; and instead of embracing, we instinctively withdraw from the immoral impersonation.

The advocates of the system, seeing so many adopting

their errors, become emboldened to proceed in the speculation, and have now gained such a position that they throw off the mask, and challenge investigation and exposure. Mr. Orson Pratt has not scrupled in this, when he has introduced the doctrine of spiritual marriage, which in other words is polygamy. He says, in the pages of the "Seer," vol. i. p. 16, "Convince us of our errors of doctrine, if we have any, by reason, by logical arguments, or by the Word of God, and we will be ever grateful for the information." We shall attempt this in the following pages. It is with this object in view that this humble endeavour has been made, that the truth may be sustained and error overthrown; and if it should prove the means of restoring any from the slough of Mormonism, or prevent any from embracing it, the author's wish will be accomplished, and he would gratefully render those thanks to the God of truth, to whom all praise is due.

We cannot, however, conclude these prefatory remarks without a few observations on some authors, concerning whom justice demands the assertion, that too great leniency, if not culpable conniving, has been given in their works on Mormonism to the evils of the system. What can the examiner of the truth or falsehood of Mormonism think of the following, from the pen of Mr. Mayhew? He says, that the "language in their public documents, together with the recorded facts

of the excision and excommunication of offending members, would seem to exonerate the Mormon system from the vices of Mormon members. They also prove, whatever may have been the moral state of Mormon society in time past, that it has already greatly improved. And as to the accusations against their founders, even when made by undoubtedly pious men, the Mormons have an indisputably valid answer, which they have thus worded for themselves :— 'Pious men, who prayed often and fasted frequently, affirmed that Jesus and his apostles were foul impostors, vile Sabbath-breakers, gluttons, wine-bibbers, treasonable persons, not fit to live. Do you judge Jesus by the testimony of pious enemies? No; you judge his character, etc. by the testimony of friends. Pursue the same line of judgment towards Joseph Smith, and the issue is triumph: his bosom burned with a love to humanity, manly, frank, and Godlike. You believe in the testimony of Moses, yet Moses killed the Egyptian, and hid his body in the sand! Joseph Smith never did anything like that. You believe and receive the Psalms and Proverbs, yet David and Solomon sinned foully and fearfully. Let your reason and common sense speak and judge righteous judgment. A false prophet will ever teach something false: Joseph taught in perfect accordance with Scripture, just as a true prophet must do.' "*

* "History of the Mormons," p. 216.

It is astonishing that such a writer as Mr. Mayhew should consider this "an indisputably valid answer." If the *prophet* Joseph never killed any one, he is gravely accused of something very like it. Mr. Caswell says, "Smith had publicly prophesied, in 1841, in the presence of thousands, that his old enemy, Boggs, the ex-governor of Missouri, would die by *violent hands* within a year. He now offered a reward of five hundred dollars to several of the Danites, (that is, the army of Zion), if they would assassinate the gentleman in question. One of the terrible band accordingly proceeded more than two hundred miles, to Independence, where the ex-governor resided. Smith being asked by Bennett, the mayor, to inform him where this Danite had gone, promptly replied, with a significant nod, 'that he was gone to fulfil prophecy.' In the course of two months the Danite returned to Nauvoo; and, on the day following his arrival, the news reached that place that the governor had been assassinated. The Danite, who had previously been miserably poor, now appeared in possession of an elegant carriage and horses, and with his pockets full of gold." The government of the United States caused Smith to be apprehended as an *accessory* to this murder.* David and Solomon are likewise represented as sinning

* See "Principles and Practices of the Mormons," p. 57, by the Rev. J. H. Gray, M.A.

"foully and fearfully," when it suits their purpose; but when polygamy has to be defended, then the foul and fearful sins of David and Solomon are otherwise represented as so many blessings, and all their wives and concubines as the pledges of God's favour. If "reason and common sense speak," Mormonism will ever be considered as a corrupt human system, and Joseph Smith an impostor. The writer of an able article in the "Edinburgh Quarterly Review" for April, 1854, has not overlooked this partiality of Mr. Mayhew. He says, "To call such a man a martyr, is an abuse of language which we regret to find in a writer so intelligent as Mr. Mayhew. We must also protest against the attempt to represent this vulgar swindler as a sincere enthusiast. 'There is much in his late career,' says Mr. Mayhew, 'which seems to prove that he really believed what he asserted,' etc.* The answer to such representations is obvious. First, so far from Joseph's scheme being 'unprofitable,' it raised him from the depths of poverty to unbounded wealth. Secondly, he had from his earliest years shrunk from 'honourable industry,' and preferred fraud to work. Thirdly, so far from his having lived in 'continual misery and persecution,' he gained by his successful imposture the means of indulging every appetite and passion." The reviewer says again, "It is inexplicable

* See "History of the Mormons," pp. 158, 159.

how any one who had ever looked at Joseph's portrait could imagine him to have been by possibility an honest man. Never did we see a face on which the hand of Heaven had more legibly written—rascal. That self-complacent simper, that sensual mouth, that leer of vulgar cunning, tell us at one glance the character of their owner." We do not pretend to a knowledge of physiognomy, such as is evidently possessed by the reviewer; but these observations are anything but flattering to Mormonism and its followers.

As Mr. Orson Pratt, one of the apostles of Mormonism, was pleased to publish a Reply to the Second Part of this volume, which originally appeared as a pamphlet in 1849, it has become necessary that some sort of notice should be taken of his production. It has, however, been deemed unnecessary to reconstruct or alter the original work, as the "Reply" is conceived to be anything but an answer or refutation of immaterialism. Mr. Pratt's reply is entitled, "The Absurdities of Immaterialism," and is only another addition to those previously existing of the instances of the false and unscriptural reasonings in which Mormonism is so prolific. A short Appendix only has been necessary, to show the unhappy dilemma in which the Mormon apostle has placed himself.

Having thus prefaced this little work, we claim for it a candid reading from all, whether Mormons or others. It

has been written during leisure hours from business, and without the means of reference to authorities which might have strengthened the arguments. Still we hope that it will not be read unprofitably, even by those who are in no danger of falling into the whirlpool of Mormonism; and that it will be beneficial to many who, while hesitating to embrace the system, would desire to do so, if the system be scriptural; and, on the other hand, if unreasonable and unscriptural, would repudiate it. With these feelings, and with a sincere desire for truth, we launch forth the volume, commending it to the kind consideration of all truth-seekers, and to the blessing of that Divine Being who is "God over all, and blessed for evermore."

London, March 2, 1855.

THE MORMON'S OWN BOOK.

INTRODUCTION.

Mormonism not novel—Errors always on the increase—Historical account of Mormonism—Leading doctrines of Mormonism—Church order—Never fully tested.

In all ages of the world true religion has ever met with imitators. Ancient history, both sacred and profane, abounds with records of the corruptions of true religion, and the successful setting up of false systems of worship. The parallel which might be drawn between the truths revealed, time by time and part by part, as so many scraps, until the whole was finished and complete, and the innovations, corruptions, and imitations of former and latter times, would be startling.

The innovations of schismatics, the corruptions of heretics, and the imitations of the heathen, form a complete collateral history, in regard to chronological dates, with the successive developments of Divine truth by revelation.

It is unnecessary to draw this parallel, or to produce facts in corroboration of the statement, because it is evident to every reader of history.

There is, then, nothing wonderful or new in the rise of such a system as Mormonism, vile and corrupt as it is. Many heresies crept into the church in the first ages of Christianity; and as truth did not arrive at its full extent

in the days of Moses, but was gradually revealed through successive ages until "life and immortality were brought to light by the Gospel;" so also error has not been fully developed at once, little by little it has accumulated, until the monster stands forth naked and unintimidated in his hydra deformity. Error has been on the increase continually. Additions have been, and doubtless will be made, until it has arrived at perfection. It has been always deteriorating, getting worse and worse. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. iii. 13.) These seducers, γοητες, are so many enchanters and impostors, who pretend to reveal truth, but whose pretension is a cheat and their authority a delusion. The Mormons adduce their grand argument for the Divine authority of the Book of Mormon from Isaiah xxix. 4: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Compare Isaiah viii. 19,—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" The prophet expresses his indignation at the folly of such idolaters. This passage, which they adduce as evidence of authority, is really an evidence of their apostasy. Error has been impairing more and more, until it assumes the worst possible aspect—the most horrible appearance.*

The historical account of the Mormons may be contracted to a very narrow space.†

* See Parkhurst on the word γοητες.

† The most succinct account of the rise and development of Mormonism, appears in the recently published volume of the "Census Returns" of "Religious Worship in England and Wales," from the pen of Horace Mann, Esq.

"Mr. Joseph Smith, Jun.," the founder of the sect, "was born in the town of Sharon, Windsor county, Vermont, on the 23rd December, 1805. He was a farmer by occupation."* He appears, from Mr. Pratt's statement, to have received a very limited education. When he was about fourteen or fifteen years of age, he was impressed with the necessity of a preparation for a future state of existence. During the continuance of this anxiety, he received a visit from "two glorious personages," and "was informed that his sins were forgiven." "He was also informed upon the subjects which had for some time previously agitated his mind, namely, that all the religious denominations were believing in incorrect doctrines, and, consequently, that none of them was acknowledged of God as His church and kingdom." He received a second vision on 21st September, 1823, when he was visited by a "glorious being," who declared himself to be an angel of God. From this angel he received a communication respecting the locality where the "golden plates" would be found. After disinterring the "golden plates," he discovered "two transparent stones, clear as crystal, set in the two rims of a bow." These were to assist him in translating the record written on the plates. He then employs a scribe to write the translation as he interpreted. A Mr. Martin Harris found the means of its publication, and thus was produced the Book of Mormon, claiming to be a Divine revelation, and equal in authority to the Bible. There were, however, various mishaps in carrying it through the press; 116 pages of manuscript disappeared; and as the prophet did not produce a second translation, they are lost to the Mormons. These pages were purloined; and the prophet, fearing the attempt of a second translation, in which discrepancy with the first could have been detected, received a timely revelation that translation must cease for the present. Ten months subsequently he discovers other plates, as *good* and even

* "Remarkable Visions," by Orson Pratt.

better than those which had been stolen. The work of translation was resumed, and ultimately the Book of Mormon appeared, translated by "Joseph Smith, Author and Proprietor."

The internal evidence of the Book of Mormon is contradictory to itself and to the Scriptures. The external evidence is dependent on men void of moral character and notoriously wicked, whose testimony was refused on oath.†

Another book afterwards became necessary, and the "Book of Doctrines and Covenants" was produced. From one degree they advanced to another, and taught that continued revelations were necessary to salvation, that there was a daily revelation, and all their bishops, priests, etc., were inspired.

The remaining leading doctrines of the Latter Day Saints embrace,—the efficacy of baptism for the remission of sins; the laying on of hands for the gifts of the Holy Ghost; transmigration of souls; baptism for the dead; the materialism of all existence; anointing the sick for their recovery; miraculous powers and the gift of prophecy; speaking with tongues, and the interpretation thereof.

Their church order consists of the priesthood, divided into two parts, the Melchisedecian and Aaronic; bishops, apostles, priests, elders, and teachers. They have councils and tribunals for the settlement of *doctrines*.‡ Truth is made dependent on a council, and not a revelation, contradictory to their doctrine of "daily revelation," and showing that all *their revelations* are not considered by them infallibly true.

The mysteries of their temple form the third branch of their disciplinary platform, or ecclesiastical polity. No

* "External Evidences of the Book of Mormon," by W. Palmer, Chatteris.

† Ibid. p. 5.

‡ "Book of Doctrines and Covenants," p. 80.

Mormon is perfect until he has passed through these sacred mysteries.

To receive all these doctrines *without examination* constitutes a Mormon's faith; and to pass through their ordinances, and be initiated into their temple mysteries or freemasonry, constitutes a perfect Mormon.

Notwithstanding the many treatises written in opposition to this novel scheme, it has never as yet received that full test of right reason and evangelical truth which alone will tend to expose the entire system. The boldness of its advocates terrifies the ignorant, the weak, and the superstitious. It will not be until the mask is removed that the hideous deformity will become visible, and a check put to the progress of this monstrosity.

PART I.

MORMON PRETENSIONS TO DIVINE AUTHORITY.

SECTION I.

INSPIRATION AND REVELATION.

(1.) Inspiration—Revelation, immediate and mediate—Mormon belief in continued revelation—Not resembling Jewish daily sacrifice—Application of the term *revelation* in Scripture—Mormon claim to inspiration. (2.) Revelation possible, probable, and necessary. (3.) External evidence of the Book of Mormon nugatory. (4.) Internal evidence equally so—The production of one individual, and not of many, as pretended—Modern in style—Chronology inconsistent with scientific discoveries—Contradicts itself in facts and theology—Libel on Divine wisdom—Copies errors of the "authorised version"—Opposed to Scripture. (5.) Origin of the Book of Mormon—Written by Spaulding—Statement of Mrs. Davidson and other persons.

I. "ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. iii. 16, 17.)

1. *Inspiration* is a Divine breathing, θεοπνευστος. It is a communication from God to the understanding of man of those things which would otherwise remain secret. It is in this sense that the word is invariably used in Scripture. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding," (Job xxxii. 8;) "The

Lord giveth wisdom: out of his mouth cometh knowledge and understanding," (Prov. ii. 6; Daniel i. 17, and ii. 19, 23.)

2. *Revelation*, αποκαλυψις, is an opening or manifesting of anything previously hidden or secret. Revelation is of two kinds:—

(1.) "Immediate revelation is that by which God delivereth himself to man by himself, without the intervention of man."

(2.) "Mediate revelation is the conveyance of the counsel of God unto man by man. By the first he spake unto the Prophets; and by the second in the Prophets, and by them unto us."*

3. The Latter Day Saints believe that "many revelations and prophecies have been given to this church" (the Mormon), and "that God will continue to give revelations—until the saints are guided unto all truth."†

(1.) This scheme can find no resemblance to the *daily sacrifice* of the Jews (Exod. xxix. 42, 46), for that was abolished; but it has an affinity to the *divinations* of the heathen, and to the attempts of false prophets. (Jer. xiv. 14, xxiii. 16; Ezek. xiii. 3, 9.)

(2.) The term *revelation* is applied in the Scriptures to the—

(*a.*) *Time* of the appearing of the Lord Jesus Christ. (2 Thess. i. 7; Titus ii. 13.)

(*b.*) It is used as a *command* or *revelation* of the Divine will. (Gal. ii. 2.)

(*c.*) And as a *book* containing *revelations*. (Rev. i. 1.) *Properly*, it is the removing of the veil which hides anything; *metaphorically*, it is the manifesting anything secret or occult.

4. The Mormons claim to have received *inspiration*, which enabled Joseph Smith to translate from certain plates, on which were found certain hieroglyphics in the "*reformed Egyptian*" character, into English; and they claim for this

* Pearson on the Creed, p. 9.

† "Remarkable Visions," p. 15.

and other productions the same authority as that which the Bible possesses, on the ground that it is a revelation from God to man of his will and commandment. The Book of Mormon, like every other pretender to inspiration and Divine authority, can only be tried by certain tests, distinguished into internal and external evidences. Let us calmly apply these tests.

II. That a *revelation* from God to man is not only *possible*, but also *probable* and *necessary*, is evident to the least reflection on the subject. It is necessary, however, to have a certitude that this revelation is *genuine*, that is, that it was written by the persons whose names it bears, and at the date at which it professes to be written. Also, that it is *authentic*, that is, relating matters of fact as they really happened, and, consequently, possessing authority.

III. The external evidences both of the Old and New Testament Scriptures are so abundant, that their genuineness cannot be successfully questioned. The books were transcribed by those who were coeval with the authors. They were transmitted from one generation to another. There was no motive to corrupt them, and none to propagate a falsehood. These books have also been in the custody of those who were either specially appointed to watch over their preservation, or held them in such high estimation that they were constantly making copies of them, and translating them into other languages. What part of this test can the Book of Mormon endure? Where is the evidence of the coeval authority? where the proof of their transmission from one generation to another? into whose custody were they placed for safety? The first book of Nephi, with which the volume commences, claims the antiquity of "the reign of Zedekiah, king of Judah," about six hundred years before the Christian era. Nephi was a prophet, and the son of a prophet, but the Jews heard nothing of him or of his golden plates; they were at last buried in

the earth for preservation, and by special revelation they came to light about *fourteen hundred years* after the latest circumstances which they pretend to relate are supposed to have occurred, and after their interment. The authenticity of the Book of Mormon wants the *historical* evidence of unequivocal testimony to its truth. There is nothing said by contemporary writers respecting the events described; there are no monuments remaining of the events said to have transpired.

IV. *The internal evidences are equally nugatory in proof of Divine authority.*—1. Where can be found the seal of its Divinity? In what page can be found the signature of its Divine inspiration? Does it possess those peculiar characteristics which distinguish the Bible from all other books, and which elevate it to an altitude which no pretender can reach? Is it found in such peculiar phraseology as the following: "A *more* history part *are* written upon nine other plates," (p. 63, 3rd edition, stereotyped;) "And it came to pass that I *did* make tools of the ore which I *did* molten out of the rock," (p. 37.) These, and many other quotations might be adduced, for the peculiar idiom abounds throughout the entire volume, and prove that the production is a most illiterate attempt on the credulity of mankind. With a pretension to inspiration and an *inspired* translator, it might be supposed that something approaching a proper medium of communicating the sense would be used, and not such palpable barbarisms. Such, however, is the poverty of style and language in the Book of Mormon, that nothing in it indicates inspiration. The phraseology is uniform, the imagery is the same, and the poverty of both is strikingly manifest throughout the production. How different in this respect from the Holy Scriptures! There we find the most sublime poetry, the most concise and powerful language,—nothing like verbosity, but everything indicating that it was the production of various inspired men at different times,

"who spake as they were moved by the Holy Ghost," and not, as in this case, the evident production of *one*, and *only one*, individual mind. Nephi commenced his record 600 years before Christ, and Maroni finished his 400 years after, and yet there is the same construction of sentences, the same imagery, and the same unnecessary verbiage throughout the book. It wants "the seal of high divinity," and, *primâ facie*, exhibits its falsehood and imposture.

2. Not to mention the modern character of the style, except in one instance,—"A few who had *dissented* over unto the Lamanites," (p. 508,) which the "Athenæum" justly observes, "ought long since to have exposed the delusion,"—*the imposture is detected by the many quotations from the New Testament.*

THE BOOK OF MORMON.	THE BIBLE.
"A prophet who should come before the Messiah, to prepare the way of the Lord: yea, even he should go forth and cry in the wilderness, Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not, and he is mightier than I, whose shoe's latchet I am not worthy to unloose."—(p. 17.)	"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight —he that cometh after me is mightier than I—there standeth one among you, whom ye know not, whose shoe's latchet I am not worthy to unloose."—(Compare Matt. iii. with John i.)
"The Lamb of God, who should take away the sins of the world—baptize in Bethabary beyond Jordan."—(p. 17.)	"The Lamb of God, which taketh away the sins of the world—Bethabary beyond Jordan, where John was baptizing."—(John i.)
"And there shall be one fold and one shepherd."—(p. 52.)	"And there shall be one fold and one shepherd."—(John x. 16.)
"To be carnally minded is death; and to be spiritually minded is life eternal."—(p. 75.)	"For to be carnally minded is death; but to be spiritually minded is life and peace."—(Rom. viii. 6.)
"They shall be thrust down to hell."—(p. 74.)	"Shalt be thrust down to hell. —(Luke x. 15.)

3. Not only is the *chronology of the Book of Mormon shown to be inconsistent* with the Bible, *but with scientific discoveries.* Thus, the invention of the mariner's compass was known to Nephi 600 years before the Christian era, and 1900 years before it was known to Flavio Givia, the generally supposed inventor. "Behold, I took the compass," says Nephi, "and it did work whither I desired it," (p. 43.) This argument a Mormonite answered by quoting the passage (Acts xxviii. 13), "And from thence we fetched a compass, and came to Rhegium." The text reads, "*οθεν περιελθοντες κατηντησαμεν εις Ρηγιον*," which, literally rendered, means "thence, *going around*, we brought (the ship) to Rhegium." It will require more than a Mormon's inspired learning to find anything of the mariner's compass here.

4. *The Book of Mormon contradicts itself.*

(1.) *It contradicts its own facts.* At page 510 it says, "If there be faults, they *be* the faults of man. But behold, we know no fault;" then at page 515, assigning a reason for the "reformed Egyptian characters," it says, "If we could have written in Hebrew, ye would have *no imperfection* in our record."

(2.) *Its theology is at variance.* Hope is made necessary to "attain faith." "How is it that ye can attain unto faith, save ye shall have hope?" (p. 556.) But on the same page it is said, "Without faith there cannot be any hope."

5. *It is a libel on the wisdom of God.* In the Book of Ether, chap. i. p. 517, there is an account of one Jared, who "came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people." This Jared, and his brother, "a man highly favoured of the Lord," escaped the confusion of tongues, but were commanded to journey "northward;" when they would be brought into "a land which is choice above all the land of the earth." Coming into "the valley of Nimrod," "called

after the mighty hunter," they "caught fowls of the air," and made a vessel to "carry the fish of the waters;" also, "*Deseret*, a honey-bee," of which they "carried swarms," and "seeds of every kind." At length they arrived at "that great sea which divideth the lands," on the shore of which they dwelt in tents four years, when they were commanded to build barges of the following description, "according to the instructions of the Lord," (p. 519:) "And they were small, and they were light upon the water, even like unto the likeness of a fowl upon the water, and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish, and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish." It seems, however (p. 520), that Jared's brother was a more skilful naval architect than the instructor. When the work was performed, it was found there was no "*light*," and nothing wherewith to "*steer;*" that they "could not breathe, save the air which is in them; therefore we shall perish." To obviate this difficulty, which had been casually and unaccountably overlooked by Jared's *god*, it was commanded, "Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air. And if so be that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood." Yet there "was no light;" and Jared's brother was told, "Ye cannot have windows, for they will be dashed in pieces." Then he was asked, "What will ye that I should prepare for you, that ye may have light when ye are swallowed up in the depths of the sea?" Without, however, giving an answer, he very unpolitely

turns his back upon his *god*, and "went forth to Mount Shelem, and did molten out of a rock sixteen small stones —white and clear as transparent glass," which would be two for each barge. "The finger of the Lord—as the finger of a man, *like unto flesh and blood*," touched these "stones." Then the "Lord showed himself," and said, "I am Jesus Christ. I am the *Father* AND the *Son*" (p. 522).

Thus was Jared and company safely landed on the western continent. The contradictions, glaring inconsistencies, and shameful libels on the all-wise Creator in this historical account is only worthy of an idiot. It is fit to be considered only as a *morceau* from a raving madman. And is the great Architect who built the skies—in whose "hand are the deep places of the earth, the strength of the hills is his also. The sea is his, and he made it," (Psalm xcv. 4, 5)—incapable *after* the flood to instruct man how to build a *barge*, when, *before* the flood, he informed him to construct *an ark?* Is He whose "understanding is infinite," to be instructed by man? He who "knoweth all things," and "hath done all things well," to be dependent on the mere after-thought of foolish man? The thought is as ridiculous as it is impious; it is a mixture of absurdity and blasphemy. Not to mention the anticipation of *window breaking*, even before the manufacture was discovered, and which might have been obviated probably by using *plate glass*, equally and as well known to Jared, what will be thought of the ventilation? Dr. Reid can temper the atmosphere in the Houses of Parliament much better than the Mormon's *god* knew how to do in these "exceeding tight" barges. For such ignorance to be couched in language vainly attempting the language of the sacred volume, shows the length to which superstition will carry a giddy and unscrupulous man. Again, look at the theology. The Lord is represented as saying, "I am the Father and the Son," uniting in himself paternity and filialty; the father of himself, and yet the son of himself.

6. *So nearly has it copied the English version of the*

Scriptures, that it has accepted the manifest errors of that translation, and that at a time when, according to its own chronology, the English had not been authorised. Nephi is supposed to write 600 years before Christ, and in the 1st Book of Nephi, chap. vi. par. 4, there is a quotation from the prophet Isaiah xlviii. 16, verbatim, "The Lord God and his Spirit hath sent me." Bishop Lowth, with every other learned commentator, has rendered it, "And now the Lord Jehovah hath sent me, and his Spirit," and quotes Origen cont. Cels. lib. i. "Who is it, that saith in Isaiah, And now the Lord hath sent me and his Spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father, who hath sent both Christ and the Holy Spirit? The latter is the true interpretation." There is no point of doctrine involved in the ambiguity of which Origen speaks, but evidently, if the fictitious author of the Book of Nephi or the *inspired* translator were not closely following the authorised version, it is strange that both should fall into the same ambiguity.

Another instance. In the Book of Maroni, chap. vii. par. 4, there is a long quotation from 1 Cor. xiii., and so closely is the authorised version followed, that a word is quoted which all admit to be an interpolation. The word is found in verse 5, "Charity is not *easily* provoked." The word "*easily*" is not found in any manuscript, or any version of the original text. ου παροξυνεται simply means, "is not in a paroxysm, or is not irritated." Surely the inspired Joseph Smith, the seer, the prophet, the translator, etc., should have known, if Maroni did not, that the word somehow crept in to soften the passionate King James. It shows, however, that Smith was as ignorant of the original Greek as he was of the science of naval architecture. He is said to have been guilty of many things, but all will hold him guiltless of learning and philosophy.

7. *The Book of Mormon is opposed to the Scriptures of*

revealed truth. It is pretended (Nephi, book i. chap. iii. par. 41) that the reason of the Gentiles stumbling so exceedingly is because the corrupt church,—"that abominable church," meaning Christians of all sects and denominations,—"have kept back the most plain and precious parts of the Gospel of the Lamb." Of course, by this is to be understood the Book of Mormon, and all other doctrines which the Mormons in their wisdom are pleased to engraft thereon. It may be feared that these *saints* are themselves guilty of that which they allege against others. The title-page bears testimony to the fact. "Wherefore it is an *abridgment* of the record," and "an abridgment taken from the Book of Ether," and is not the "Book of Doctrines and Covenants—*selected* from the Revelations of God by Joseph Smith." But to consider the additions with which they have furnished us, and which they consider of such great importance. In the second Book of Nephi the fall of man and the consequences of his transgression are fully entered into, and among other thoughts it is said, "If ye shall say there is no sin, ye shall also say there is no righteousness; and if there be no righteousness, there be no happiness." A theory amounting to this, that Adam was not righteous before his fall, and consequently experienced no happiness. It is then said, that man had placed before him "the forbidden fruit in opposition to the tree of life," because "it must needs be that there was an opposition," and "the Lord God gave unto man that he should act for himself. Wherefore man could not act for himself, save it should be that he was enticed by the one or the other." Without remarking on this palpable contradiction, let the following quotation be considered,—"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden." A discovery which no one it is presumed will for a moment dispute. "And all things which were created must have remained in the same

state (*in*) which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy."* There is no joy in innocence; and according to this theory, man can only have joy by committing sin, and can do no good for the same exquisite reason. The human family also owe their existence to the transgression of their first parents; they are, indeed, according to Mormon theology, the very progeny of sin. "Man sinned that men might be." But how does this agree with the Mosaic narrative? "And God said, Let us make man in our own image, after our likeness: so God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion:—and God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Gen. i. 26, 31.) Adam created in the *image* of God had no *joy;* he was pronounced "*very good,*" superlatively good; but he had not *happiness*, because as yet he *knew no sin.* Did ever sane man propound such an absurdity? Never until that Mormon gospel was published, which pretends to show things kept by "the abominable church,' from being known to mankind. Subsequently it is said,—"Of every tree in the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." (Gen. ii. 16, 17.) According to Mormonism, "men could not be," unless Adam did eat. Adam was in a strait between two. "Be

* Nephi, book ii. chap. ii. par. 8.

fruitful and multiply," but "Thou shalt not eat of the tree." You cannot multiply unless you do eat of this tree. Here are two commands given; offend against either and you go against your Creator, who is as just as he is powerful, as wise as he is eternal. You are placed in that position that I give you two diametrically opposite commands, both of which you must keep, which you will find impossible; but infinite wisdom and boundless goodness have so ordered it. How bewildered our first parents must have been! They were "innocent," so says Nephi, but they knew no "joy." How could it be expected under such peculiar circumstances? If they thought of fulfilling one command, the penalty of breaking the opposite alarmed them. Could *joy* be experienced under such contradictory sensations as those which must have agitated their minds? Joy, when in either case misery was before them, because of inevitable transgression! Joy, when the grim monster death was brandishing his direful weapon, and the sword of justice flaming over their heads! Poor innocents! they were soon to learn a painful lesson. They had not as yet sinned, and knew no joy, for they knew no misery. Certainly such a state of mind must be a miserable one, although as yet they had not sinned. Misery preceded the offence, and death was to follow.

> "Difficilis, facilis, jucundus, acerbus es idem;
> Nec tecum possum vivere, nec sine te."

This is the vaunted doctrine of the "Latter Day Saints." These are they who rail against all others, and say, "Stand by, for I am holier than you." These are they who pretend to be the only true exponents of truth and error, of right and wrong; who boast of visions and revelations. If they have received this by revelation, it will certainly take another revelation to extricate our first parents from their unhappy dilemma.

V.—1. The origin of the Book of Mormon is a question

of easy solution. It has been asked, if the Book of Mormon be not a translation of records engraved on plates by ancient prophets, whence did it originate, and how came it into the possession of Joseph Smith? Is it probable, or even possible, that with the defective education of Joseph Smith, acknowledged by his ablest advocate Orson Pratt; that he could write such a book, or even employing Oliver Cowdery as his amanuensis, that he could dictate such a production?

There appears but little, if any doubt, that it was the fruit of the imagination of one Solomon Spaulding.

It appears that in the year 1809, a man of the name of Solomon Spaulding, who had formerly been a clergyman, failed in business, at a place called Cherry Vale, in the State of New York. He was a person of some literary taste, and his attention being directed to the notion which then excited some interest and discussion, namely, that the North American Indians were the descendants of the lost ten tribes of Israel, it appeared to him that the idea afforded a good groundwork for a religious historic novel. He laboured for three years upon this work, which he entitled, "*The Manuscript Found.*" "Mormon" and his son "Maroni," the principal characters in the Book of Mormon, occupy the same position in this production. In 1812, the MS. was presented to a printer named Patterson, residing at Pittsburgh, Pennsylvania, with the intention of its being published. The author dying before any satisfactory arrangement, the manuscript was left in the possession of Mr. Patterson, who appears to have had little interest in the production. The printer died in 1826, having previously lent the manuscript to Sidney Rigdon, a compositor by profession. Rigdon subsequently became only subordinate to Smith himself, the principal leader of the Mormons. Whether Smith or Rigdon suggested the idea of using Spaulding's production, and calling it a new Bible, it is

unnecessary to know; but that they used this manuscript, and palmed it off on their followers as a revelation from God, is very evident. Spaulding's wife and other relatives, immediately on the appearance of the *Book of Mormon*, identified it with the novel of "*The Manuscript Found.*" John Spaulding, brother of Solomon, declared on oath, "he had recently read the *Book of Mormon*, and to his great surprise he found nearly the same historical matter and names as in his brother's writings. To the best of his recollection and belief, it was the same that his brother Solomon wrote, with the exception of the religious matter."

A correspondent of the "Episcopal Recorder," published in Philadelphia, describes another agent of this superstition, named Harris, and a visit which this writer received from him, in Palmyra, in 1827.

The following is an extract from his statement: Harris remarked—

"That he reposed great confidence in me as a minister of Jesus Christ, and that what he had now to communicate, he wished me to regard as strictly confidential. He said, he verily believed, that an important epoch had arrived—that a great flood of light was about to burst upon the world; and that the scene of Divine manifestation was to be immediately around us. In explanation of what he meant, he then proceeded to remark, that A GOLDEN BIBLE had recently been dug from the earth, where it had been deposited for thousands of years, and that this would be found to contain such disclosures as would settle all religious controversies, and speedily bring on the glorious millenium. That this mysterious book, which no human eye of the present generation had yet seen, was in the possession of Joseph Smith, jun., ordinarily known in the neighbourhood by the more familiar designation of Joe Smith; that there had been a revelation made to him, by which he had discovered this sacred deposit, and two transparent stones through which, as a sort of spectacles, he could read the Bible, *although the box or ark that contained it had not yet been opened;* and that, looking through those mysterious stones, had transcribed from one of the leaves of this book the characters which Harris had so carefully wrapped in the package which he was drawing from his pocket. The whole thing appeared to me so ludicrous and puerile, that I could not refrain from

telling Mr. Harris that I believed it a mere hoax, got up to practise upon his credulity, or an artifice to extort from him money, for I had already, in the course of the conversation, learned that he had advanced some twenty-five dollars to Joe Smith as a sort of premium, for sharing with him in the glories and profits of this new revelation. For at this time his mind seemed to be quite as intent upon the pecuniary advantage that would arise from the possession of the plates of solid gold, of which this book was composed, as upon the spiritual light it would diffuse over the world. My intimation to him, in reference to the possible imposition that was practised upon him, however, was indignantly repelled.

"Before I proceed to Martin's narrative, however, I would remark in passing, that Smith, who has since been the chief prophet of the Mormons, and was one of the most prominent ostensible actors in the first scenes of this drama, belonged to a very shiftless family near Palmyra. They lived a sort of vagrant life, and were principally known as *money diggers*. Joe, from a boy, appeared dull, and utterly destitute of genius; but his father claimed for him a sort of second sight—a power to look into the depths of the earth, and discover where its precious treasures were hid. Consequently, long before the idea of a GOLDEN BIBLE entered their minds in their excursions for money digging, which usually occurred in the night, that they might conceal from others the place where they struck upon treasures, Joe was generally their guide—putting into a hat *a peculiar sort of stone* he had, through which he looked, to decide where they should begin to dig. According to Martin Harris, it was on one of these night's excursions, Joe, while he lay on his bed, had a remarkable dream. An angel of God seemed to approach him, clad in celestial splendour. This Divine messenger assured him that he, Joe Smith, was chosen of the Lord, to be a prophet of the most high God, and to bring to light hidden things that would prove of unspeakable benefit to the world. He then disclosed to him the existence of this GOLDEN BIBLE, and the place where it was deposited; but, at the same time, told him that he must follow implicitly the Divine direction, or he would draw down upon him the wrath of heaven. This book, which was contained in a chest or ark, and which consisted of metallic plates, covered with characters embossed in gold, he must not presume to look into under three years. He must first go on a journey to Pennsylvania; and there, among the mountains, he would meet with a very lovely woman, belonging to a highly respectable and pious family, whom he was to take for his wife. As a proof that he was sent on this mission by Jehovah, as soon as he saw this designated person, he would

be smitten with her beauty; and though he was a stranger to her, and she was far above him in the walks of life, would at once be willing to marry him, and go with him to the ends of the earth. After their marriage he was to return to his former home, and remain quietly there until the birth of his first child. When this child had completed his second year, he might then proceed to the hill beneath which the mysterious chest was deposited, and draw it thence and publish the truths it contains to the world. Smith awoke from this dream, and, according to Harris, started off towards Pennsylvania, not knowing to what point he should go. But the Lord directed him, and gained him favour in the eyes of such a person as was described to him."

Now, whether the angel commanded him to steal this young woman, does not appear from his own statement; but that of his father-in-law (which you shall presently hear) plainly shows that there was anything but honest dealing in the matter.

"He was married, and had returned. His first child had been born, and was now about six months old. Joe had not been altogether obedient to the heavenly vision. After his marriage and return from Pennsylvania, he became so awfully impressed with the high destiny that awaited him, that he communicated the secret to his father and family. The money-digging propensity of the old man operated so powerfully, that he insisted upon it that they should go and dig, and see if the chest was there—not with any view to remove it until the appointed time, but merely to satisfy themselves. Accordingly, they went forth, in the stillness of night, with their spades and mattocks, to the spot where slumbered this sacred deposit. They had proceeded but a little while in the work of excavation, when the mysterious chest appeared; but, lo! instantly it moved and glided along out of their sight. Directed, however, by the clairvoyance of Joe, they again penetrated to the spot where it stood, and succeeded in gaining a partial view of its dimensions; but while they were pressing forward to gaze at it, the thunders of the Almighty shook the spot, and made the earth tremble, a sheet of vivid lightning swept along over the side of the hill, and burnt terribly around the spot where the excavation was going on, and again, with a rumbling noise, the chest moved off out of their sight. They were all terrified, and fled towards their home. Joe took his course silently along by himself. On his way homeward, being alone and in the woods, the angel of the Lord met him, clad in terror and wrath; he spoke in a voice of thunder, and

forked lightning shot through the trees and ran along upon the ground; the terror of the Divine messenger's appearance instantly struck Smith to the earth, and he felt his whole frame convulsed with agony, as though he was stamped upon by the iron hoofs of Death himself. In language most terrific did the angel upbraid him for his disobedience, and then disappeared. Smith went home trembling and full of terror; soon, however, his mind became more composed. Another Divine communication was made to him, authorising him to go alone, and bring the chest, and deposit it secretly under the hearth of his dwelling, but by no means to look into it. The reason assigned by the angel for this removal was that some report in relation to the place where this sacred book was deposited had gone forth, and there was danger of its being disturbed. According to Harris, Smith now followed the Divine direction; he was in possession of the two transparent stones laid up with the GOLDEN BIBLE! by looking through which he was enabled to read the golden letters on the plates in the box. How he obtained these spectacles *without opening the chest*, Harris could not tell. But still he had them, and by means of them he could read all the book contained."

Mr. Orson Pratt enlarges, in his "Remarkable Visions," on these things. This statement, therefore, may be considered authentic.

"The book itself was not to be disclosed until Smith's child had attained a certain age; then it might be published to the world. In the interim, Smith was to prepare the way for the conversion of the world, by transscribing the characters from the plates, and giving translations of the same. This was the substance of Martin Harris's communication to me upon our first interview. He then carefully unfolded a slip of paper, which contained three or four lines of characters, as unlike letters or hieroglyphics of any sort as well could be produced, were one to shut up his eyes, and play off the most antic movements of his pen upon paper. The only thing that bore the slightest resemblance to the letter of any language that I had ever seen, were two upright marks joined by a horizontal line, that might have been taken for one of the Hebrew characters. My ignorance of the characters in which this pretended ancient record was written, was to Martin Harris new proof that Smith's whole account of the Divine revelation made to him was entirely to be relied upon. The golden plates were said to have been engraved in Egyptian hieroglyphics, although the native language of the Jews of course was Hebrew; but the reason assigned is, that the record might be comprised in a smaller space; but I am greatly mistaken if writing

in such characters would not occupy more room than the same amount of matter written in Hebrew; but, be this as it may, the true reason for broaching this story was, that if Smith had professed a knowledge of Hebrew, there were plenty of men qualified to expose his ignorance by a few plain questions; but by professing to translate characters which were not even known to the learned, he thought he should escape detection; but his subtilty deceived him, and in an unlucky moment he fell into a snare, and the fiction was neatly exposed. The Rev. H. Caswell, an Episcopal clergyman and professor of a college, paid a visit to Nauvoo (the city of the Mormons), to obtain information respecting the people. In the course of an interview with the prophet, he produced an ancient book, in a strange language, which excited much interest among the assembled Mormons, who were eager to know its contents. The book was handed to Smith, who, upon examination, pronounced it to be a "Dictionary of Egyptian Hieroglyphics." Mr. Caswell then coolly informed the company that the volume was a Greek Psalter! The way that Smith made his transcripts and translations for Harris was the following:—Although in the same room, a thick curtain or blanket was suspended between them, and Smith, concealed behind the blanket, pretended to look through his spectacles, or transparent stones, and would then write down, or repeat, what he saw; which, when repeated aloud, was written down by Harris, who sat on the other side of the suspended blanket. Harris was told that it would arouse the most terrible Divine displeasure if he should attempt to draw near the sacred chest, or look at Smith while engaged in the work of deciphering the mysterious characters. *This was Harris's own account of the matter to me.*

"It was not till the discovery of the manuscript of Spaulding, of which I shall subsequently give some account, that the actors in this imposture thought of calling this pretended revelation the BOOK OF MORMON. This book, which professed to be a translation of the GOLDEN BIBLE, brought to light by Joseph Smith, was published in 1830, to accomplish which Martin Harris actually mortgaged his farm.

"It is a volume containing five hundred and eighty-eight duodecimo pages, consisting of fifteen different books, purporting to be written at different times, and by different authors, whose names they respectively bear. The period of time which these historical records profess to cover is about a thousand years, if we commence with the time of Zedekiah, King of Judah, and terminate with the year of our Lord 420. But if we date from the confusion of tongues, it will then range over a period of two thousand six hundred years.

"This book has exerted a most important influence in giving some plausibility to the claims set up by the originators of the Mormon impostures. I am quite confident there never would have been any permanent converts to Mormonism, had not this volume been ushered into existence. The story of the GOLDEN BIBLE, like a thousand previous and no less marvellous tales, told by Joe Smith, would have long since sunk into oblivion, but for the publication of this book. Its origin, and how it came into being, is with some a grave question. It is quite certain that neither Joe Smith nor Martin Harris had intelligence nor literary qualification adequate to the production of a work of this sort. Who then was its author? The Mormons say that it is a revelation from God; that the successive narratives spread upon its pages are the identical records engraven upon the metallic plates to which we have already referred, that were like the leaves of a book, and that the writing upon these plates was in the reformed Egyptian language. Now, had the originator of this fabulous history, upon which the Book of Mormon is based, kept entirely behind the scenes up to the present period—had there been no clue by which the authorship of this figment of the imagination could be traced—it would still have been abundantly evident, to every intelligent person, that it was the product of some shrewd and designing mind, who calculated to find his advantage in gulling the credulous and superstitious. The people of Palmyra, at the commencement of the printing of this book, only laughed at the ridiculousness of the thing, and wondered at the credulity of Harris. As the publication progressed, and the contents of the work began to be made known, the conviction became general that there was an actor behind the scene moving the scenery of far higher intellectual qualification than Smith or Harris — and subsequent circumstances have discovered him in the person of Sidney Rigdon."

Here then was the origin of the conspiracy; but we proceed with the description:—

"In a little work published in America, entitled "*Religious Creeds and Statistics*," the author gives a brief sketch of Mormonism, and, among other things, inserts a letter, or statement, written by Isaac Hale, the father-in-law of Joe Smith, giving some account of his first acquaintance with him. While at Palmyra, I met with a respectable clergyman of the Episcopal church, who had formerly belonged to the Methodist connection, that was acquainted with Mr. Hale. He speaks of his living near the great bend in Pennsylvania. He was professedly a religious man and a very zealous member of the Methodist church. The

letter to which I have referred is accompanied with a statement, declaring that Mr. Hale resides in Harmony, Penn.; appended to the letter, also, is Mr. Hale's affirmation, or affidavit, of the truth of the statement there made, taken before Charles Dimon, justice of the peace; and there is also subjoined the certificate of William Thompson and David Dimock, associate judges in the Court of Common Pleas, in the county of Susquehanna, declaring that 'they have for many years been personally acquainted with Isaac Hale, of Harmony township, who has attested the foregoing statement, or letter, and that he is a man of excellent moral character and of undoubted veracity."

The letter, or statement above referred to, is as follows:

"I first became acquainted with Joseph Smith, jun., in November, 1825. He was at that time in the employ of a set of men who were called 'money-diggers;' and his occupation was that of seeing, or pretending to see, by means of a stone placed in his hat, and his hat placed over his face. In this way he pretended to discover minerals and hidden treasure. His appearance at this time was that of a careless young man, not very well educated, and very saucy and insolent to his father. Smith and his father, with several other money-diggers, boarded at my house while they were employed in digging for a mine that they supposed had been opened and worked by the Spaniards many years since. Young Smith gave the money-diggers great encouragement at first; but when they had arrived, in digging, to near the place where he had stated an immense treasure would be found, he said the enchantment was so powerful that he could not see. They then became discouraged, and soon after dispersed. After these occurrences, young Smith made several visits at my house, and at length asked my consent to marry my daughter Emma. This I refused; and I gave him my reasons for so doing; some of which were that he was a stranger, and followed a business that I could not approve. He then left the place. Not long after this he returned; and *while I was absent from home, carried off my daughter into the state of New York, where they were married without my approbation or consent.* After they had arrived at Palmyra, New York, Emma wrote to me, inquiring whether she could have her property, consisting of clothing, etc. I replied, that her property was safe and at her disposal. In a short time they returned, bringing with them a Peter Ingersol, and subsequently came to the conclusion that they would move out, and reside upon a place near my residence. Smith stated to me that he had given up what he called 'glass-looking,' and that he expected to work hard for a living, and was willing to do so.

Soon after this, I was informed they had brought a wonderful book of plates down with them. I was shown a box in which it was said they were contained, which had, *to all appearance, been used as a glass-box, of the common-sized window glass.* I was allowed to feel the weight of the box, and they gave me to understand that the book of plates was then in the box, into which, however, I was not allowed to look. I inquired of Joseph Smith, jun., who was to be the first that would be allowed to see the book of plates? He said it was a young child. After this I became dissatisfied, and informed him that if there was anything in my house of that description which I could not be allowed to see, he must take it away; if he did not, I was determined to see it. After that the plates were said to be hid in the woods.

"About this time Martin Harris made his appearance upon the stage; and Smith began to interpret the characters or hieroglyphics, which he said were engraven upon the plates, while Harris wrote down the interpretation. It was said that Harris wrote down one hundred and sixteen pages and lost them. Soon after this happened, Martin Harris informed me that he must have a greater witness, and said he had talked to Joseph Smith about it; Joseph informed him that he could not, or durst not, show him the plates; but that he (Joseph) would go into the woods where the book of plates was, and that when he came back Harris should follow his track in the snow, and find the book and examine it for himself. Harris informed me afterwards that he followed Smith's directions, and could not find the plates, and was still dissatisfied.

"The next day after this happened, I went to the house where Joseph Smith, jun., lived, and where he and Harris were engaged in their translation of the book. Each of them had a written piece of paper, which they were comparing, and some of the words were, 'My servant seeketh a greater witness, but no greater witness can be given to him.' There was also something said about 'three that were to see the thing, (meaning, I suppose, the book of plates); and that, 'if the three did not go exactly according to orders, the thing would be taken from them.' I inquired whose words they were, and was informed by Joseph that they were the words of Jesus Christ. I told them that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret it *was the same as when he looked for the money-diggers, with the stone in his hat, and his hat over his face,* WHILE THE BOOK OF PLATES WAS AT THE SAME TIME HID IN THE WOODS!

"After this Martin Harris went away, and Oliver Cowdery came and

wrote for Smith, while he interpreted, as above described. This is the same Oliver Cowdery whose name may be found in the Book of Mormon. Cowdery continued a scribe for Smith until the Book of Mormon was completed. Joseph Smith, jun., resided near me for some time after this, and I had a good opportunity of becoming acquainted with him, and somewhat acquainted with his associates. And I conscientiously believe, from the facts I have detailed, and from many other circumstances, that the Book of Mormon (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary, and in order that its fabricators might live upon the spoil of those who swallowed the deception.

"ISAAC HALE."

Another affidavit of some importance is that of the neighbour and confidential friend of Smith, Peter Ingersol. He says, "One day he came and greeted me with a joyful countenance. Upon asking the cause of his unusual happiness, he replied in the following words: 'As I was passing yesterday across the woods, after a heavy shower of rain, I found in a hollow some beautiful white sand that had been washed up by the water. I took off my frock and tied up several quarts of it, and then went home. On my entering the house, I found the family at dinner, who were all anxious to know the contents of my frock. At that moment I happened to think of what I had heard about a history, found in Canada, called 'The Golden Bible.' So I very gravely told them that it was the Golden Bible; to my surprise they were credulous enough to believe what I said. Accordingly, I told them that I had received a command to let no man see it, 'For,' says I, 'no man can see it with the naked eye and live.' However, I offered to take out the book and show it to them, but they refused to see it, and left the room. 'Now,' said Joe, 'I have got the —— fools fixed, and will carry out the fun.' "

Mrs. Spaulding, widow of Solomon Spaulding, subsequently married a Mr. Davidson; and a statement of hers was published in a Boston newspaper, in May, 1839.

This very decisive information is as follows:—

"As the Book of Mormon, or Golden Bible (as it was originally called), has excited much attention, and is deemed by a certain new sect of equal authority with the sacred Scriptures, I think it a duty which I owe to the public to state what I know touching its origin.

"That its claims to a Divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as Divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently that Mormonism had found its way into a church in Massachusetts, and has impregnated some with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer in doing what I can to strip the mask from this mother of sin, and to lay open this pit of abominations.

"Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage he resided in Cherry Valley, New York. From this place we removed to New Salem, Ashtabula county, Ohio, sometimes called Conneaut, as it is situated on Conneaut Creek. Shortly after our removal to this place his health sunk, and he was laid aside from active labours. In the town of New Salem there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding, being an educated man, and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement, and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity led him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this imaginary history was to amuse himself and his neighbours. This was about the year 1812. Hull's surrender at Detroit occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbours would come in from time to time to hear portions read, and a great interest in the

work was excited amongst them. It claimed to have been written by one of the lost nation, and to have been *recovered from the earth*, and assumed the title of "Manuscript Found." The neighbours would often inquire how Mr. Spaulding progressed in deciphering the manuscript; and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled, from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people, and could be easily recognised by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time, who was perfectly familiar with the work, and repeatedly heard the whole of it read. From New Salem we removed to Pittsburgh, Pa. Here Mr. Spaulding found a friend and acquaintance in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and informed Mr. Spaulding that if he would make out a title page and preface, he would publish it, and it might be a source of profit. This Mr. Spaulding refused to do. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated, become acquainted with Mr. Spaulding's manuscript, and copied it. It was a matter of notoriety and interest to all connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, etc., where Mr. Spaulding deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. M'Kenstry, of Monson, Massachusetts, with whom I now reside, and by other friends."

This important statement of Mrs. Davidson is conclusive testimony of the real origin of the Book of Mormon; but further she says:—

"After the Book of Mormon came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where the Manuscript Found was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the Book of Mormon. The historical part was immediately recognised by all the older inhabitants as the identical work of Mr. Spaulding, in which they had all been so deeply interested years before. Mr. John Spaulding was present, and recognised perfectly the work of his brother.

He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, which was signed by Messrs. Henry Lake, Aaron Wright, and others, with all of whom I was acquainted, as they were my neighbours when I resided at New Salem. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as Divine. I have given the previous brief narration that this work of deep deception and wickedness may be searched to the foundation, and the authors exposed to the contempt and execration they so justly deserve.

"MATILDA DAVIDSON."

From these evidences, both external and internal, of the Book of Mormon, it is evident that its claim to be ranked with the inspired writings of the Old and New Testaments cannot be allowed; that it is a vile imposture palmed on the credulous by designing men for the purpose of personal aggrandizement, and consequently that the whole system is a cheat and a lie.

SECTION II.

Daily Revelation.

(1.) Claim of Mormon to inspiration—Witnesses of the "golden plates"—Their immoral character—Book of Doctrines and Covenants—Substance of it. (2.) Daily revelation unreasonable—One revelation necessary to authenticate another—Subverts authority—Not necessary to doctrine or discipline—Strange doctrine of God's person—Daily revelation unnecessary in essentials and non-essentials—Unsupported by antiquity—Not mentioned by the "Fathers," infidels or heretics—Opposed to Scripture—No perfection in the Mormon system—Mormon reasons for continued revelation considered.

I. The Apostle Paul, in writing to Timothy, said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof (προς ελεγχον, for proof or demonstration), for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. iii. 15–17.) It is the Divine breathing on the mind of man which gives weight and importance to the revelations which he makes. Every man, therefore, employed by God mediately to convey revealed truth to his fellow men must be inspired.

In this respect the Mormons are consistent, because they not only claim to be the only medium through which God reveals his will in these latter days, but also that their apostles and prophets are inspired. Thus, Joseph Smith "was called and chosen to be an instrument in the hands of God, to bring about some of his marvellous purposes." This was communicated to him by "an angel of God."* It was only by "the power of God" that Joseph Smith was enabled to

* "Remarkable Visions," by Orson Pratt.

translate the "*reformed Egyptian*" characters on the metal plates. The title page of the Book of Mormon informs us that "the interpretation" is "by the gift of God," and "power of God." The three witnesses to the book state, that "we know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon."* Inspiration, therefore, was claimed by Joseph Smith, and by others for him. Pity that these witnesses did not continue to receive such heavenly visitants, for these "angels' visits" were not only "few," but "long between." The character of these witnesses has been given either by the "*Saints*" themselves, or by others, on oath. Thus Harris, who paid for the printing, "according to the oaths of Stoddard and Ford, frequently whipped, kicked, and turned his wife out of bed,

* "The witnesses distinctly state that they saw the plates 'through the grace of God,' and that the angel of God came down from heaven, and laid the plates before their eyes; yet Harris confessed to a gentleman in Palmyra that he did not see them exactly in the same manner as he saw any other visible object, but 'with the eye of faith, and by the power of God, not of man;' and that they were 'all the time covered with a cloth.'"—Frere's "History," p. 11; Caswell's "Prophet," p. 67.) Harris's own words were these: "Did you see the plates, and the engravings on them with your bodily eyes?" He replied, "Yes, I saw them with my eyes; they were shown unto me by the power of God, and not of man." "But did you see them with your natural, your bodily eyes, just as you see this pencil-case in my hand?" Harris replied, "I did not see them as I do that pencil-case, yet I saw them with the eyes of faith; I saw them just as distinctly as I see anything around me, though at the time they were covered over with a cloth."

and out of doors. This was confirmed by her own deposition of November 29, 1833." Harris stands accused by the prophet himself, in the "Elder's Journal" for August, 1838, of "*all kinds of abominations;* swearing, lying, cheating, swindling, *and every species of debauchery.*" Cowdery and Whitner, the other witnesses, are accused by the prophet in like manner, in the "Times and Seasons," vol. i. pp. 81–84, of lying and slandering, of having their consciences seared with a hot iron; of being murderers at heart; of being asses, and anything but gentlemen or Christians.

Such being the character of these witnesses, what credit can be placed on their testimony? Happy would it have been for the whole affair if the visits of the angels had been more frequently repeated. Smith's character was equally disreputable.

Mr. Caswell informs us that "the false prophet was accustomed to drink to excess, and that on one occasion he said that it was necessary for him to become intoxicated lest, since he was a prophet of the Lord, people should worship him as a god." At another time he said, "that several of the elders had often got drunk, and had never made confession; but that he became intoxicated that they might see how bad it looked, and now confessed his sin, in order to set the elders a good example."*

The new Bible, however, being once introduced into the world, it was necessary to obtain further revelations that the imposture might be successfully carried on. In due time, therefore, the "Book of Doctrines and Covenants" appeared, pretending to be a "*selection*" from revelations to Joseph Smith and others of the fraternity. The "doctrines" of this book are found in seven lectures on faith, and the remaining portion of the book consists of revelations concerning the erection of the Nauvoo temple, and of

* "The City of the Mormons," pp. 50, 51.

disciplinary affairs in the Mormon congregation. It states that Joseph Smith was ministered unto "by an angel of God, and gave unto him commandments which inspired him;" and after stating that by such inspired power Joseph Smith was enabled to translate the Book of Mormon, the corollary is drawn, that the time of inspiration and revelation has not ceased, but "that God does inspire men, and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, to-day, and for ever." Presuming, therefore, that the Scriptures are not sufficient for man's "instruction in righteousness," or "that the man of God may be perfect, throughly furnished unto all good works," they give in this production particulars concerning the deficiency, and instructions how it may be filled up. Thus there is "a commandment to the church concerning the manner of baptism;" also "the duty of the elders, priests, teachers, etc., of the church," in the various positions and relations which they hold to the members and the administrations of the sacraments.

In another section of the book we are informed of the different orders and degrees "in the church," namely, "two priesthoods, the Melchisedek and the Aaronic, including the Levitical priesthood." These, with special revelations to "my servant Joseph," concerning a house being built for him, that he might "*translate*" therein, although it would appear that the Book of Mormon was his only attempt at translation, for other "golden plates" were not forthcoming; and "to my servant Sidney Rigdon," Smith's counsellor, that he "should live as *seemeth him good*," with revelations concerning the purchase of land, tything, and other secular matters, unworthy of such serious interposition on the part of the Divine Being as to give revelations concerning them, form the Book of Doctrines and Covenants. Here commenced their doctrine of continual or *daily revelation*. This

doctrine is set forth by Orson Pratt, one of the twelve apostles, in his "Remarkable Visions," p. 15, as follows:— "We believe that many revelations and prophecies have been given to this church, and that God will continue to give revelations—until the saints are guided unto all truth." It is also given in the Mormon summary of their religious creed. "We believe in the word of God recorded in the Bible; we also believe the word of God recorded in the Book of Mormon, and all other good books." These "*good books*" are not named. "We believe all that God has revealed: all that he does now reveal; and we believe that he will yet reveal many more great and important things pertaining to the kingdom of God and Messiah's second coming."

The question then arises, on what ground of reason, tradition, or Scripture have they authority to arrive at such a conclusion? If reasonable, it will appear so to other minds besides the *material mental* organization of the Mormons; if any traditionary authority can be produced, of course they can inform us if it has been continually so, since the first ages of Christianity uninterruptedly proceeding through authorized apostles and prophets; or, if it ceased, when, where, and under what circumstances; and if, above all, they have Scripture authority for such a doctrine, let such be produced, that "the law and the testimony" may decide, for that sacred book can not only give "instruction in righteousness," but is "profitable for doctrine, for *proof*" of those things concerning man's best and eternal interests.

II. *This doctrine is unreasonable.*

1. If there be no end of revelation, then there must be the greatest uncertainty as regards truth and the course to be pursued in the business of securing our salvation. It will be necessary that we have a succeeding revelation to authenticate those previously given. This chain of revelations makes the first dependent upon the second, the second

on the third, and so on, *ad infinitum*. A chain of such links cannot support itself, and is never perfect.

2. It subverts all authority in matters of doctrinal controversy. It has been customary to appeal "to the law and to the testimony," but by this theory there is only a portion of the law revealed, and consequently the basis of truth is not perfect, and the true tribunal not yet made known. There can be no fixed standard of truth, and no ground of appeal.

3. It cannot be necessary for doctrine or discipline.

(1.) The Scriptures are "profitable for doctrine," and able to make us "wise unto salvation through faith which is in Christ Jesus." The Saviour, in all the efficacy of his atonement and the perfection of his righteousness, has been preached; multitudes have been led by the Holy Spirit to receive that Saviour, and trusting in Him have become justified, sanctified, adopted, and glorified. All these new revelations of the Mormons have not added one particle of perfection to the atoning sacrifice, nor shed an additional ray of light on "the glorious Gospel of Christ," which is "the power of God and the wisdom of God." The only increase they have given to dogmas to be received by their followers consists in those peculiar doctrines respecting the person of God, that he has "a body and parts and passions like unto man," and "that the configuration of his body is like unto man." That spirit is matter, and particularly that the Holy Spirit consists of an infinite variety of small particles or atoms of matter diffused through all space. Not that they have received this by way of revelation, but on grounds of reason and common sense. We "hold the doctrine of the materiality of all existence—not on any modern supernatural revelation, unfolding this doctrine, but on reason and common sense." * This, the only addition to the

* "Absurdities of Immaterialism," by Orson Pratt, p. 1.

articles of faith, has not been received by revelation; consequently, as a matter of mere metaphysical speculation, it can have no influence on those doctrines necessary to salvation, and any Mormon on rejecting it cannot, on the authority of the apostle Pratt, hazard his salvation.*

(2.) It is not necessary to the discipline of the church.

We need not a new revelation to inform us of the use of the sacraments of baptism and the Lord's Supper, of the persons who should be received or not into fellowship with the church. Baptism has no efficacy. If it be considered the door to the church, it is for the church to open it, and the ordinance may be performed by any one whom the church commissions for that purpose. So also the church celebrates the Lord's Supper in commemoration of his death. The collective operation of a church is all that is necessary in acts of discipline. There is no necessity, therefore, for a new revelation to provide for the reception or expulsion of members, and no necessity to have daily revelations for carrying on the general business of a church, whether as regards the financial affairs or the celebrations of its ordinances. For if these non-essentials are dependent on daily revelations, then nothing can be known with certainty and nothing done with confidence without such revelation. Indeed two contradictory revelations may be given to two opposite persons. Each may with equal reason appeal to the revelation, and instead of providing an authority, it would only tend to subvert all government and introduce strife and confusion.

Daily revelation is not necessary either in essentials or non-essentials. Individual salvation is not dependent on the continued revelations of the Mormons, for when these revelations cease, the certainty of salvation becomes at least

* See a contradiction to this affirmation of Mr. Pratt in his own words ("Kingdom of God," No. 2, p. 2), quoted at page 47.

doubtful, and the individual thus placed can have no hope blooming with immortality. In proportion only to the number of revelations can there be any certitude of salvation; and if this inference be true, then may the arithmetician compute the amount of his holiness and the probability of his salvation by the number of daily revelations he has received. He may even put it in the regular form of proportion,—as *one* revelation is to one degree of holiness, so are fifty or five thousand revelations to his certainty of salvation. "Some fixed, permanent, and multiplicative record of revealed truth was necessary; and, accordingly, Christ has furnished his church with her rule of operation and message of ministration by the completion of his written word. The four Gospels are the record of ecclesiastical preparation; the Acts of the Apostles are the record of ecclesiastical formation or genesis; the Epistles are the rule of ecclesiastical operation; the Apocalypse is the record of ecclesiastical futurity or destiny; and the whole New Testament is the ecclesiastical creed and code."* The doctrine is unreasonable because it increases doubt and uncertainty, and, above all, because it is unnecessary.

III. The doctrine of daily revelation is unsupported by antiquity.

1. If a daily revelation had been necessary, the Apostles would have referred to it, and not left it to be conjectured by modern pretenders to inspiration and revelation. Christ said, "Search the Scriptures, for in them ye think ye have eternal life." (John v. 39.) The apostle Paul says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. xv. 4.) He says nothing here of any records likely to be discovered on plates of brass,

* "Ecclesiography, or, The Biblical Church analytically delineated," by J. G. Manly, p. 157.

and to be translated by the prophet and seer Joseph Smith, or of a daily revelation. Again, "Scripture is given—that the man of God may be perfected."

2. The early Fathers, contemporaries of the apostles and others, the opposers of Christianity, with all heretics, always referred to the Scriptures as an authority and ground of appeal, and were silent concerning a daily revelation.

Amongst the Christian Fathers who appealed to the Scriptures, and who were silent about a daily revelation, may be cited, Clemens Romanus, Justin Martyr, Irenæus, Clemens Alexandrinus, Origen, Tertullian, Eusebius, and Theophilus. Tertullian says, "that the truth of doctrines is to be determined by Scripture," and "that Scripture is the basis of faith; that all Christians prove their doctrines out of the Old and New Testaments." Eusebius says, "they who corrupt the sacred Scriptures abolish the standard of the ancient faith." Clement, bishop of Rome, a contemporary of the Apostles, says, "Look into the Holy Scriptures, which are the true words of the Holy Ghost. Take the epistle of the blessed Paul the apostle into your hands; verily he did by *the Spirit* admonish you." Again, Tertullian says, "Look into the words of God, our Scriptures." Many of these are mentioned in the New Testament, and the majority of them lived in apostolic times; yet they mention nothing about a *daily revelation* as existing or necessary. Irenæus says, the Gospel was "committed to writing by the will of God, that it might be for *time to come the foundation and pillar of faith.*" Barnabas, the companion of Paul, Clement, mentioned by Paul, (Phil. iv. 3;) Hermas, also mentioned by the same apostle (Rom. xvi. 14;) Ignatius, A.D. 70; Papias and Polycarp in the *first* century; Irenæus, Clement of Alexandria, and Tertullian, in the *second* century; Origen, Cyprian, Arnobius, and Lactantius, in the *third* century; and Eusebius in the *fourth* century; all appeal to the Scriptures in confirmation of

doctrines, and as the basis of truth, and introduce no new revelation, or speak of revelation as being necessary to continue.*

2. The opponents of Christianity in the early ages make no mention of a daily revelation, and heretics were equally silent.

Amongst infidels, we may mention, Lucian, Julian, Porphyry, Hierocles, and Celsus. These did not deny the leading facts of the New Testament. They opposed the Scriptures, and not a daily revelation.

IV. This doctrine of *daily revelation* is opposed to Scripture.

1. "The Scriptures are able to make wise unto salvation." The "new and better covenant" has succeeded the Jewish covenant, which decaying and waxing old vanished away, and being thus antiquated it disappeared. In the Christian covenant ratified by the blood of Christ the man of God is made perfect, and the law of God is written on his heart. God is his God to protect and bless him, and he is to return obedience and worship. He requires no further revelation than the "glorious Gospel," which reveals to him "a new covenant," founded on "better promises," and manifests an all-sufficient Saviour in the person of Jesus Christ.

2. In the Mormon system there can be no perfection, because it teaches that continuous revelation is necessary to arrive at all truth. If we know not or have not revealed unto us *all* necessary truth, there can be no perfection, and so "the prophet Joseph" himself was not perfect; Orson Pratt and Brigham Young are not perfect in their religious creed, and all the Mormons are in like obscurity. They are all far short of the end of controversy and the goal of truth, and the Mormon who has received the most revelations is

* *Vide* Paley's "Evidences of Christianity," p. 129, etc.

the nearest to perfection in his faith and the most certain of his salvation. If new revelations be not necessary in essentials, of what benefit can they be in non-essentials? They can have no salutary influence on man's future destiny, and can afford him no increased comfort in prospect of eternity. As well might it be said that one sun is not sufficient for our hemisphere, but that an indefinite number is necessary; that one sun does not give sufficient light and heat to fructify and beautify the earth, but that a multitude is necessary; and that without such an increase, the system of the universe is incomplete. It is equally reasonable to say that four hands and four feet would be more beneficial to man than two hands and two feet. Without any utility, and without any authority, these self-styled prophets and revelators intrude themselves within that arena which only legitimately, by authority of God through his holy prophets and apostles, the sacred volume occupies.

V. It only remains to adduce a few of the chief passages of the Scriptures on which the Mormons base their doctrine of daily revelation, to show that it is unworthy of the credence of any one who has the least respect for the holy volume.

1. "The child Samuel ministered unto the Lord before Eli, and the word of the Lord was precious in those days; *there was no open vision.*" (1 Samuel iii. 1.) This merely states a matter of fact; and what just inference can be drawn that we have no vision in these days, when the entire Old and New Testaments are in our possession? Or what reason have the Mormons to conclude, supposing we have "*no vision,*" that they are to supply the deficiency by producing such contradictory and unscriptural works as the Book of Mormon and the Book of Doctrines and Covenants? Two negatives cannot make a positive.

2. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst

for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos viii. 11, 12.) "Where there is no vision, the people perish." (Prov. xxix. 18.) "We see not our signs: there is no more any prophet." (Psalm lxxiv. 9.) "Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." (Ezek. vii. 26.) "Her prophets also find no vision from the Lord." (Lam. ii. 9.) All these passages either speak of facts as transpiring, or prophesy of future distress on the children of Judah.

The Mormon advocates assume that we are in that position; we have "no vision," when we have "the Scriptures, which are able to make us wise unto salvation," and which contain that "Gospel of Christ" which is "the power of God unto salvation to every one that believeth." (Rom. i. 16.) That we have no apostles and no prophets, and consequently no miracles, when we have all those holy apostles and prophets "who spake as they were moved by the Holy Ghost," "not in words of man's wisdom, but in words which the Holy Ghost teacheth." (1 Cor. ii. 13.) And these doctrines have been confirmed unto us by miracles wrought in the name of Christ by his authorized apostles. Having these, we want no more. They are sufficient for our conviction of the truth of Christianity and the holy Gospel, and having that Gospel we want no spurious Gospel and no mock apostles and prophets, for these can add nothing to our assurance of Gospel truth, and can impart no brighter hue to our hope of heaven. We want no modern miracle-workers and no other Gospel, lest the anathema maranatha of the apostle Paul should light on us, and destruction be our doom.

PART II.

MORMON MATERIALISM.

SECTION I.

Mormon notions of the Godhead, spirituality, omnipresence, and moral nature—Subject stated.

"WHAT is truth?" This is the most important question which an intelligent mind can entertain. It is a question which all the philosophers of the Grecian and Roman schools could not answer. They were sufficiently curious to look into it, but they only saw the shadow; clouds and darkness enveloped it. Their vision was contracted. Indeed, this was the case, in some measure, with the Jewish nation, although they possessed a more brilliant light than the Gentiles. The Jews had revealed to them the notion of the *One Great Supreme*, in opposition to the polytheism of other nations. The Jewish civil and ecclesiastical polities coming immediately from God, gave them the advantage over the constitutions of the heathens. Notwithstanding, as neither the famous schools of the Greeks and Romans, so also they could not answer this question. It was left for the glorious outbreak of Gospel truth to dispel these mists. The veil which previously hid the light was taken away in Christ. We now enjoy the full blaze of truth. The light of truth is now perfect in the power of its expansive glory. The repository of this truth is in that volume whose

authenticity and veracity cannot be successfully questioned. With the materials afforded us in that sacred book, we are enabled satisfactorily to answer the question, "What is truth?"

This has been the general custom in all ages of the Christian church, "To the law and to the testimony." On the truth contained in the sacred page they have placed their fondest hopes, and valued it more than all the gold, jewels, and precious stones in the universe; for in that book

> "Ev'ry line is mark'd with the seal of high divinity,
> And ev'ry leaf bedew'd with drops of love."—POLLOK.

But now it appears, by some new light suddenly sprung up from the *caves* of the *earth*, that this is all a delusion, and that unless you believe certain things, as expounded by certain teachers, who pretend to a *new revelation*, your salvation is very questionable. These modern teachers inform us that all our previous definitions of truth are erroneous;—all our estimation of her beauty and value is ridiculous. *They* only can draw aside the veil and expose the lovely and enchanting form of Truth. Hitherto we have been plagued with the evils which issue from Pandora's box, but now Hope appears at last, and it is to relieve all our wants and assuage all our woes.

An "Apostle of the Church of Jesus Christ of Latter Day Saints," has assured us that our notions of the Godhead are altogether erroneous,—that "God is a *material* being," that "the *true* God has a *body*, *parts*, and *passions*, as well as *man*." That a "*spirit* is as much *matter* as *oxygen* or *hydrogen*,"—that "it is *not* an *immaterial being*, which is a contradiction in terms—*immateriality* is only another name for *nothing*." That "God the Father and God the Son *cannot* be *everywhere present*." If these things are so, then indeed must we give up all our former conceits, and divest-

ing ourselves of our antiquated prejudices, mantle ourselves in this new robe of light. Locke speaks of the difficulty there is for a person to change opinions after their being entertained for several years. How hard it would be for him to retract all he had ever advanced, and to pronounce it as false. He would be more likely to act as the man in the storm, to hold his cloak the closer around him. This new doctrine, however, has come to us with such unequivocal evidences of its truth, that forsooth he must be blind; yea, culpably blind, who will not instantly dismiss without the least "longing, ling'ring look behind," all his preconceived notions, and yield up his judgment to the mere *ipse dixit* of these teachers sent from God. Do they not come to us "with signs and wonders, and with divers miracles and gifts of the Holy Ghost?" How is it possible that with these testimonials any can escape condemnation, if they withhold their allegiance from this novel scheme?

The followers of Joseph Smith entertain peculiar opinions on all the leading doctrines of sacred writ. They hold the doctrine of the materiality of all existence in common with the ancient Academics; and, like the Stoics, they have brought the Divine nature down to the standard of mere man.* With the modern materialists, they scruple not to teach that *spirit* is *matter*, and that "immateriality is another name for nothing." They put forth no small claim to authority. All they publish is with superior credentials. It is written either by those of the apostolic office or under the inspiration of a new revelation. It would be supposed that this would assuredly commend itself to the judgment, and that it would most certainly possess the same marks of veracity as those authenticated and genuine records which have been handed down to us from our forefathers, as the uncorrupted

* Longinus excuses Homer very handsomely, when he says the poet made his gods like men, that he might make his men appear like gods. This excuse cannot hold with the Mormons.

words of inspired truth,—that most certainly it would not in the least oppose or contradict that sacred volume. The force of this presumption is rendered stronger when we think of the claims they put forth to exercise dominion over the faith of others. They support their claims by anathematizing all those who do not acknowledge them. They say, "Be guided by me only, and such as concur with me in their opinions; but on the peril of damnation hear no other." If their doctrines are founded in truth, then they are worthy of our assent; but if they are the offspring of error, they deserve the most severe reprobation. In either case, true or false, such claims will only be allowed by a priest-ridden people, who willingly call any Rabbi who chooses to assume the title, and to become the followers of this self-constituted umpire of truth rather than the followers of Christ.* With the Romanists, they hold the doctrine of the efficacy of sacraments. Their being "born or baptized with water" is nothing more or less than the "*ex opere operato*" of the Roman Catholics.

They also assail the canon of Scripture, and aver that it is not full, and that there shall be no end to revelation. Thus, while the Bramins have their Shaster, the Persees their Zundavastaw, the Bonzes of China the writings of Fo-he, the Siamese those written by Sommonocodom, and the Arabs their Alcoran; the Mormons have the Book of Mormon, translated by Joseph Smith, their prophet; and with all the pretension they pronounce in its favour, is just as likely to gain the consent of any enlightened intellect as those mentioned.

Notwithstanding these diversities of doctrine, and which are not in unison with those generally received as true, their pretensions should be calmly weighed. A reasonable

* "A man, if he believes things only because his pastor said so, or the assembly so determine, without knowing other reasons, though his belief be true, yet the very truth he holds becomes his heresy."—MILTON.

person will have no sympathy with that individual who unhesitatingly pronounces judgment without considering the evidence. Let the reader hold his prejudice in abeyance, for a short period at least, and let him calmly and dispassionately consider these statements put forth as real and necessary truths, essential to salvation. The author of the tract which it is proposed to examine, says, "*the reader's future well-being in all time to come, depends upon his rightly understanding*" the subjects concerning which he writes, and these are "*things of infinite importance, without which he can in no wise be saved.*"*

Beattie, in his "Essay on Truth," observes, "The love of truth has ever been accounted a good principle. To have no concern for the truth, to be false and fallacious, is a character which no person who is not utterly abandoned would choose to bear; it is a character from which we expect nothing but levity and inconsistence. Truth seems to be considered by all mankind as something fixed, unchangeable, and eternal; to vindicate the permanency of truth is to dispute without an adversary."† One of greater authority has given us the cautionary advice, "Beloved, believe not every

* "The Kingdom of God," Part I., by Orson Pratt. Mr. Pratt is "an apostle of the Church of Jesus Christ of Latter Day Saints," and has been accustomed to receive revelations for twenty-four years. He received a revelation as long since as November, 1830, in which God says to him, "You are my son, and blessed are you, because you have believed; and more blessed are you because you are called of me to preach my gospel, to lift up your voice as with the sound of a trump, both long and loud. Therefore prophesy, and it shall be given by the power of the Holy Ghost." (Book of "Doctrine and Covenants," page 208.) This was probably the first revelation he received. One of the recent revelations is concerning the materiality of all existence, and bears date in the tract, "The Kingdom of God," Oct. 31st, 1848. He was the chief of the Mormons in England, and they must yield obedience in all things to him. Probably he only produces authorised publications.

† "Essay on Truth," Part I.

spirit, but try (δοκιμαζετε, *prove, test as by fire*) the spirits, whether they are of God: because many false prophets are gone out into the world," (1 John iv. 1.) Again, another inspired teacher says, "Prove (δοκιμαζετε, *test*) all things, hold fast that which is good," (1 Thess. v. 21.) This duty should be performed with a sincere desire to know the truth, and no false fire should be brought into the arena. Calmness, not fierceness, should characterise all our investigations. It is always well to remember the advice of Herbert,—

> "Be calm in arguing, for fierceness makes
> Error a fault and truth discourtesy."

The chief object of this part is an examination of the system of the Mormons, so far as it relates to their notion of a Supreme Being. This notion is set forth in the tract before mentioned, namely, "The Kingdom of God." The examiner has nothing to do with the introductory remarks of that tract, concerning the governments upon earth of human origin. He has nothing to say for or against the Divine right of kings. The author may hold his opinions concerning "empires, kingdoms, principalities, republics," being "corrupt, illegal, unauthorised powers;" that "all emperors, kings, princes, presidents, lords, nobles, and rulers, act without authority." It will not disturb his quiet; and as he is neither a sovereign of a realm, nor of the titled nobility, and never likely to become so, he feels no alarm. It is well for Mr. Orson Pratt, however, although "*an apostle*," that he published such things in this land of true liberty, and not among any of the continental nations, or doubtless, under such alarming symptoms as have recently shown, and still show themselves, he would not live to furnish "the Church of Jesus Christ of Latter Day Saints" with any more such discoveries as those developed in his small treatise.

The writer's business is chiefly with his views of the Divine Being, especially those which divest Him of his *spirituality*, *omnipresence*, and, in some respects, of his *moral nature*. The author says, "*God is a material being*,"—"*He cannot be everywhere present*,"—"*there is no such thing as moral image*." But while he denies omnipresence to the Father and the Son, he ascribes it to the *third person* of the *Trinity*. "God the Holy Spirit is omnipresent;" and says, "*It* exists in vast *immeasurable quantities* in connexion with all material worlds." That "the atoms" of which the Holy Spirit consists "exist in *inexhaustible quantities*, which is the *only possible* way for any *substance* to be *omnipresent*."

These, and the like discoveries, it is purposed to consider, because of their importance. These things are either true or false. If they are true, they are inexpressibly valuable; if they are false, they are contemptibly worthless. If true, they are excellent; if false, they are an imposture. If true, they are tremendously so; if false, it is reasonable to be indifferent concerning them, and to esteem them with that levity which they deserve. They appear to be,—

IRRATIONAL, opposed to TRUE PHILOSOPHY.

UNSCRIPTURAL and ANTI-SCRIPTURAL.

OF NO UTILITY TO MAN, and DEROGATORY TO GOD.

SECTION II.

THE PHILOSOPHY OF THE MORMON IS IRRATIONAL.

Man a complex being—Matter and mind—*Idealism*—Existence of matter—Power of God proved in creation—Mind proved to exist by motion, intelligence, and thought—Absurdity of opposite belief—Consciousness—Intuition—Omnipresence of God—Mormon's *god* confined to *one* spot.

1. IT has been customary with some authors to consider man as a complex being, a tripartite person, having a body,

a soul, and a spirit. This doctrine is not only very ancient, but has claim to high authority. The ancient heathen philosophers who thus distinguished man, were the Pythagoreans, the Platonists, and the Stoics. The Christian Fathers were also of the same opinion, namely:—Irenæus, Clemens Alexandrinus, Origen, and Ignatius. Josephus, the Jewish historian, most probably held the same opinion. The greatest authority, however, that can be brought in confirmation of this doctrine is, that such a division is made in the sacred volume. St. Paul divides man into three parts, namely:—"the Spirit, the Soul, and the Body." (1 Thess. v. 23.) This verse might be collated with Genesis ii. 7. "The Lord God formed man of the dust of the ground (the body), and breathed into his nostrils the breath of life (the spirit); and man became a living soul" (the living, sensitive part). In this respect man may be considered very justly as a faint emblem of the existence of the Godhead, as St. Augustine observes, "*Homo habet tres partes, spiritum, animam, et corpus: itaque homo est imago S. S. Trinitatis.*"*

The *spirit* is the purely *immaterial* part, which is capable of separation from the body, and can exist independently of the body.

The *soul* is something distinct from that which is pure spirit. It is the seat of the affections, but is frequently used in a sense synonymous with pure mind or spirit. (Matt. x. 28; Mark viii. 36, 37.)

The *body* is that *material* part, "formed out of the dust of the ground," and is the *medium* through which the *mind* is *manifested*.

2. As therefore the soul is frequently held as immaterial

* "Man has three parts, the spirit, the soul, and the body, therefore man is an image of the Holy Trinity."—(Mason's Self-Knowledge, c. 2.)

and synonymous with the mind or spirit, it is necessary only to consider spirit and matter.

In reasoning on such subjects as this which is now presented, it is of the utmost importance to avoid, as far as possible, the use of metaphor. The indiscreet use of figurative language has done great injury to science, but in the philosophy of the mind it is impossible to keep clear of metaphor.* All those who have treated on the mind, whether materialists or immaterialists, have been accustomed to use metaphorical terms. Dugald Stewart says, "They alone who have studied with care the science of human nature, can be fully sensible how difficult it is, on the one hand, for the clearest and most cautious thinkers to describe its phenomena in definite and unequivocal terms; and how easy it is, on the other, for the most superficial critic to cavil, with plausibility, at the best phraseology which language can afford."† Let it therefore be observed, that in the following reasoning, the word *soul* will be generally avoided, but should it be used, it will be in that popular sense which makes it synonymous with mind, or spirit, unless when stated to the contrary.

3. The immortal Locke, a name which stands first in mental science, in his consideration of the sources of human knowledge, fell into an error which ultimately led to the pure *idealism* of Berkeley and Hume.

Nothing could have been farther from the intention of that remarkable metaphysician, than to lay a foundation for Hume's refined atheism. Locke adopted the maxims of the *Logicians*, "There is nothing in the *intellect* which was not first in the sense;" and he considered the mind of man, as a *tabula rasa*, or perfect blank. "The steps by which the mind attains several truths are," he says, "1st. The senses let in particular ideas, and furnish the yet empty cabinet; they are lodged in the memory, and names got to

* Beattie on Truth, part i. c. i. † Philosophical Essays, p. 147.

them."* Again, he says, "Let us suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished?"† He answers, "By experience and sensation." He then says, that "consciousness *constitutes* our personal identity." Bishop Butler observes, "Consciousness, personal identity, *presupposes*, and therefore *cannot* constitute personal *identity*, any more than knowledge, in any other case, can constitute truth, which it presupposes."‡ However, from this source, or, as Bishop Butler calls it, "wonderful mistake," Berkeley drew his system of *idealism*, and pronounced the *existence* of *matter impossible.*

> ——————————"We are such stuff
> As dreams are made of, and our little life
> Is rounded with a sleep."—SHAKSPERE, *Tempest.*

Berkeley, however, thought that if his principles were successfully propagated, "Atheism and scepticism would be utterly destroyed."§ Hume advanced in his philosophy to the terminus of the system, and as Berkeley like Locke had made our ideas of taste and colours lie not in the bodies, but merely in the senses; he made beauty and deformity, virtue and vice, to lie there too. Here was the perfection of his sceptical theory, which he called "A sceptical solution of sceptical doubts;" that is, a doubtful solution of doubtful doubts. The obvious effect of this theory and that of the Mormons will be, that there is no existence whatever. This conclusion from the conjoined systems is too glaring to be admitted, and yet each system is supported by equally tenable arguments, and built upon an equally sure foundation.

* Locke on the Human Understanding, book i. c. ii. sec. 15.
† Ibid. book ii. c. i. secs. 2, 3.
‡ Dissertation on Personal Identity.
§ Preface to Dialogues.

4. It is presumed, therefore, that most men, if they agree not in the qualities and properties of that which exists, agree at least in this, that *something exists*. They will not therefore with Des Cartes reject all evidence of sense, of intuition, and of mathematical demonstration; to doubt of everything of which it is possible to doubt, and to be persuaded that everything is false, and then, like the same philosopher, to presume that he thinks, and from that presumption to draw the inference that he exists, "Ego cogito, ergo sum."*

Take then, as a principle in common with materialists and with the Mormons, that there is *something* which is *cognizant* to the *senses*, a real, separate, tangible *something which exists*, and which we call *matter* or *body*. You believe this, because you cannot but believe it. You believe it, because you must believe it. When you *touch a stone*, you are *conscious* of a certain sensation which you call a *sensation* of *hardness*. The sensation is not hardness, but a feeling in your mind, accompanied with an *irresistible belief* that the sensation is occasioned by the application of an external and hard substance to some part of your body. You can neither avoid the sensation nor the belief. You cannot prove that it exists, it is incapable of demonstration, but you are certain of its existence. This intuitive belief you consider to be in accordance with the law of your nature and the constitution of that nature.† The same principle of intuition proves the existence of spirit or mind. But more of this in the sequel.

Matter includes variety, size, and form. It is governed by certain laws which philosophers call "*natural laws*," such as attraction and gravitation. The smallest atom which can be discovered with the most powerful microscope possesses the same properties, and is influenced by the same laws as those stupendous bodies, which, like so many

* "I think, therefore I am."

† Beattie on Truth, part i. c. ii.

lamps suspended in a vast arch, adorn and variegate the heavens. One principle exercises a power over all, whether it be the dust on which we tread, or the universe of which the earth forms a part. All matter has length, breadth, and thickness, as necessary properties. It is capable also of the relative qualities of colour, size, form, and weight. The former are what Dugald Stewart calls "the mathematical affections of matter." *

5. "Astronomy demonstrates a system of impelling, resisting, and counterbalancing forces, which carry with them the strongest evidences of an Almighty Creator." † One of the first sentiments which affect the mind contemplating the works of nature is that *immense power* which is everywhere displayed. Turn our eyes in any direction throughout the whole universe, and *almighty power* is to be seen. The Architect who formed these heavens and these worlds, the sea and the dry land; and upholds them by the arm of his power: He who created, and then fixed in their respective places those wondrous bodies which throng the heavens, must possess *immense power*. It was

> "The almighty power of God
> Which made the mountains rise;
> That spread the flowing seas abroad,
> And built the lofty skies."

"The spirituality of the Deity is intimately connected with the possession of that infinite unlimited power. There is a vulgar prejudice in favour of matter, and against spirit, as if the former were possessed of great force, while the latter is only invested with a feeble degree of energy. This prejudice arises from our mistaking secondary and remote effects for causes: seeing the mechanical forces exerted through the medium of matter, we are thence led to

* Philosophical Essays, p. 153.
† Dr. J. Pye Smith.

suppose that to be the source of power."* Thus we terminate our ideas of power in matter, whereas it is mind, and *mind alone* which is the *seat* of *power*.

To give a correct definition of the simple idea, *power*, is perhaps impossible, but we know that *motion* is caused by *power*. So, also, we cannot define *motion*. It is exquisite jargon to say that motion is "the act of being in power, as far forth, as in power."† *Motion is not the natural state of matter*. Matter tends to quiescence; left alone, it settles into rest. But we find *matter* in *motion*, and *regulated motion*—a complex machinery, but withal majestically simple. There must have been a First Mover. Matter could not move itself; it must receive an impulse, and from the various yet admirably harmonious motions which we see it possesses, the undoubted conviction is forced on our minds, that there must exist something extraneous from matter, to design, commence, and sustain these motions. How easily is all this understood when the Mosaic account of the creation is taken into consideration! The Divine Being "speaks, and it is done; He commands, and it stands fast." He said, "Let there be light, and there was light." No causes intervene between the volition and the effect produced. Well might St. Paul style the great First Cause "the blessed and only Potentate." This reasoning is substantiated by the discoveries lately made by Professor Whewell, and which confirm the suppositions of Sir Isaac Newton, that there is an extremely subtle fluid diffused through all space. Professor Whewell, in his Bridgewater Treatise, has observed, that in consequence of the resisting medium of this attenuated substance, the planet Jupiter will lose one-thousandth part of its velocity in its orbit in seventy millions of years. This counteracting principle will in sufficient time bring the solar system to a stand still,

* Robert Hall. † Locke, book iii. c. iv. sec. 8.

unless the Divine Artificer should again interpose.* Does this prove that the subtle substance thus extended throughout space is capable of motion *per se?* It *resists* motion. The Mormons make "the Holy Spirit to consist of atoms, in inexhaustible quantities extending through all space, and intermingling with all other matter," and yet to be "an intelligent, all-wise, and all-powerful material substance;" contradicting their own dogma that the matter of which the Father's person is composed "cannot occupy the same identical space with other matter;" how then can the material atoms of the Holy Spirit "extend *through all space* and *intermingle* with *all other matter?*" It contradicts their infamous and impious assertion, that as "the Father and Son cannot be everywhere present, it is therefore impossible for them to attend in *person* to all the multiplied affairs of government among intelligent beings; therefore God, in establishing a government among such beings, has always called persons of their own number to officiate in his name."† Such *luminous intelligences* as Orson Pratt are the *governmental officials.* But why not give such authority, and delegate such power to "the inexhaustible atoms" of the

* What is this visible system but a vast piece of machinery, a natural clockwork, under the inspection of the infinite and eternal Mind? Of Him "who sits on the circle of the heavens?" "By him all things consist," Col. i. 17; are harmoniously united and cemented together. This idea is beautifully expressed in the following lines, said to be written over the sun-dial in the porch of the church at Seaham, in the county of Durham:—

"The natural clockwork, by the Mighty One
Wound up at first—it ever since has run.
No pin drops out, its wheels and springs hold good,
It speaks its Maker's praise, though once it stood;
But that was by the order of the Workman's power,
And when it stands again, it goes no more."

"They all shall *wax old*, as doth a garment." (Heb. i. 11.)

† Tract, "The Kingdom of God," part i. p. 5.

Holy Spirit, "which extend through all space and intermingle with all matter?" The *bold impiety* of this statement will be a *brand* of *infamy* as long as the system of Mormonism is known among men. This sublime discovery of the wonderful works of God does prove that matter is incapable, in and of itself, to originate motion—that the beautiful and visible system of things had a commencement, and if left to itself would have an end—that "the beginning was not from blind chance, not from dead matter, not from a cause which might justly be called nothing, but from a cause of the highest intellectual majesty, a power, a mind comprehending all things, and an energy capable of commanding and combining all things, and making every atom, and the largest masses of atoms, to conspire to the production of one great and glorious end. A design implies a designer; a system implies an author and arranger. Such a design, such a system, is the operation of an intelligent principle; that intelligent principle is a mind; that *mind* is *God*."*

6. The existence of *mind* or of an *immaterial substance* is evident, from the fact that *man is a thinking being.*

What is meant by *an immaterial substance* is merely this, that something exists which is *not matter*, and is evidently *distinct* from matter, which is *not dependent* on matter for its existence, and which possesses properties and qualities *entirely different* from those possessed by matter. That this immaterial existence is frequently found in connexion with a peculiar organization of matter, does not prove that it is dependent on such organization for its existence. The distinction between matter and mind is very apparent, although we may not be able to define how these two dissimilar natures are united together. Mind is simple, not compounded. Mind is not perceivable to corporeal organs;

* Dr. J. Pye Smith.

matter is so perceivable. All the qualities of matter are not comparable with the more excellent qualities of mind, such as power and intelligence. Mind thinks—matter cannot think.

It is the *existence* of this *thinking principle* which clearly *proves* the *immateriality* of the *mind* or *spirit*.

That man is capable of thinking cannot be disputed; either this power must proceed from matter, or it must not. Des Cartes thought the soul, that is, the immaterial substance, to have its seat in the *pineal* gland, a little round body, about the size of a pea, formed of grey matter and situated in the brain, just above the part where the *medulla oblongata*, or spinal marrow, is united to the brain. It would be absurd for any one to attempt to explain how the spirit and the body are united, or whether the spirit be diffused throughout the whole body, or confined to a particular part. It may be laid down however as a proposition, that *the brain is either the mind or the organ of the mind.** If the brain be the mind, then the properties of mind, such as *perception*, *memory*, *judgment*, *thinking*, etc., are merely the productions of the brain, just as the bile is the production of the liver, the saliva of the salivary glands, the tears of the lachrymal glands, etc. Let these mental productions be exercised for a short period by the reader. How do you distinguish between any two given substances, such as that a block of stone is not a log of wood? Because they possess different

* The brain is the organ of the mind. The mind perceives through the medium of the brain. Physiology teaches that if the optic nerve be severed, there will be no perception of light, although the eye may remain perfect and uninjured. If the skull press on the brain the effect will be seen in the loss of memory and consciousness. The conclusion follows that the brain is the organ of the mind. The mind thinks and feels through this apparatus. It is the instrument through which the mind is manifested. It is no more the mind than a musical instrument is music.

qualities. So also you distinguish between mind and matter. You are ignorant of the essence of each. You can no more comprehend matter than mind. The individual who says he will believe that only which he can comprehend, is unworthy of argument; for, if true to his principle, he would negative his own existence, for he cannot comprehend himself:

> ——————"I tremble at myself,
> And in myself am lost." YOUNG, *Night 1st.*

But still I believe in my own existence. The properties of body are size, weight, solidity, resistance, etc.; those of the mind are joy, hope, fear, etc.: but weight is not joy, resistance is not hope, size is not fear: therefore, as a block of stone is not a log of wood, so mind is not matter.

If the mind be material, and the brain nothing but a large gland secreting the various affections of thought, hope, joy, memory, etc., then all these affections or qualities are material, and must be also little particles of matter, of different forms and dimensions, and perhaps also of various colours. Then we might, with the utmost propriety, without the shadow of an absurdity, logically say, "the twentieth part of our belief, the half of a hope, the top of memory, the corner of a fear, the north side of a doubt," etc. Mind then is not matter. Materialism is not only relatively, but absolutely absurd. If mind be matter, or matter mind, then we may have the square or cube of joy or grief, of pain or pleasure. We may divide a great joy into a number of little joys, or we may accumulate a great joy by heaping together the solid parts of several little joys. We shall then have the colour and shape of a thought. It will be either white, grey, brown, crimson, purple, or it may be a mixture of two or more colours. Then we shall have a dark grey hope, a bright yellow sorrow, a round brown tall pain, and an octagonal green belief; an inch of thought, a mile of joy.

He would not have a *grain* of sense who believes such absurdities. There would then be great philosophy in the saying of the blind man, who on being asked "what the colour scarlet was like?" gave for an answer, that "it was like the sound of a trumpet." Mr. Orson Pratt calls matter into existence of which the world knows but little. He has not only "intelligent" matter, but "all-wise" and "all-powerful" matter. This matter is capable of division into parts; for all matter has length, breadth, and thickness. Then we shall have the half of an intelligent atom of matter, the eighth of an all-wise atom, the thousandth part of an all-powerful atom, etc. Such are the absurdities which "the *Latter Day Saint*" embraces, and on which he is to suspend not merely his *judgment*, but his *salvation*. The great apostle of the Mormons, Orson Pratt, says, that without the right understanding of these things "you can in no wise be saved."

There is another conclusion equally absurd, if the existence of an immaterial substance be denied, and thinking be ascribed to matter, and that is, the mind must always think in the same way, in the same direction. "If man," says Dr. Priestley, "be a material being, and the power of thinking the result of a certain organization of the brain, does it not follow, that all his functions must be regulated by the laws of mechanism, and that, of consequence, all his actions proceed from an irresistible necessity." He says again, "The doctrine of necessity is the immediate result of the doctrine of the materiality of man; for *mechanism is the undoubted consequence of materialism.*" So also Priestley's follower, Darwin, says, that "ideas are material things," "they are contractions, motions, or configurations of the fibres of the organs of sense." Here is the real *perfection* of *materialism! It destroys man's accountability to God!* There is then no such thing as praise or blame, fear or hope, reward or punishment, and, consequently, no religion. How can the Mormons reconcile this conclusion with their reli-

gious fabric, built on revelations and visions? By the bye, how do they obtain these said revelations? If *their God* be a material being, he must *necessarily act mechanically.* Therefore all his visions and revelations must be through some material medium, and not, as immaterialists would suppose, by spirit operating on spirit; it must be body acting on body. The vision then must be some subtle gas, coming from the great seat of the fluid to the individual man. It must be a material substance, for it cannot be immaterial —that being, in accordance with Orson Pratt's vocabulary, "nothing." If they deny its being a *substance,* then you may take it as an index of their creed, in which there is nothing *solid* or *substantial* to the mind of a reasonable person. There is a hint which may be thrown out for the special benefit of these "*saints,*" rather "*late*" in this, because they have had no revelation about it as yet. They say the spirit is material. They will grant that death is the separation of the soul from the body. Now, they may keep their spirits on earth, if they only provide themselves with a few articles at a trifling expense. And, moreover, they may be in no anxiety about the spirits of departed friends being in prison, without being able to release them at pleasure. They have only to provide themselves with a bottle sufficiently large (Orson Pratt will be able to tell them of the size and shape), and let it be well stoppered and luted down, and as the *material* or *gaseous* spirit, whether oxygen, carbon, or a compound gas, leaves the body, it must be caught in the bottle and there preserved, neatly labelled, and placed in some conspicuous place in their dwellings. It is equally easy for them to do this, as for the chemist to preserve his gas. They will be able chemically to examine and test it; try its weight and volume, and the quality of the atoms of which it is composed.

Doubtless they will find it extremely powerful, and particularly so if concentrated. One caution they should receive.

If it prove a similar gas to that of the vapour of *ether* or *chloroform*, it would be well strongly to advise them, however much they might desire to inhale the substance, to be extremely cautious, and not attempt such a thing unless they have some *elder* or *priest* of *their church* present, who could relieve them by his restoratives. Well may the words of La Fontaine be used in reference to such absurdities:

"Quintessence d'atome, extrait de la lumière."

The reader may have heard of pills being made from the *rays* of the *sun*—"Pilulæ radiis solis extractum;" but the spirit of man is too subtle a material substance for reduction to such a use. Such are the glaring absurdities of this Mormo-material scheme! They weary the mind, while they offend the nobler moral sentiments, and therefore are unworthy of any farther pursuit in this direction.

7. The last consideration which it is necessary to advance for the real existence of mind is *consciousness*.

The *highest degree of evidence* of which the *truth* is capable is *intuition*. This, the first principle of evidence, is the common standard of truth, and is that *common sense* which leads men to form correct notions of things. By the senses man becomes acquainted with the *existence* of external things—the material world. By *consciousness*, or the internal sense, he becomes acquainted with the *existence* and *identity* of his own mind. This is *direct* evidence, it is *intuitive*, and that man may, with justice, be considered as beside himself, who doubts such evidence. It is the dictate of *common sense*, an *intuitive truth*, and by the *law* of *his nature* he *does* and *must believe* it. The contrary of this is absurd. It may be asked, on what ground the Mormons would prove their own personal identity? The attrition which is constantly going on in the body makes it impossible for them even to define identity. It is generally considered that in a few years our bodies are entirely changed. How then, on the material

scheme, can a Mormon tell that he is the same person *now* that he was *twenty years since*, or shall be *ten years hence?* The matter is continually changing. It is like the Athenian galley, which was sent every year to Delos. Plutarch tells us, "that in the time of Demetrius Phalereus, the Athenians still preserved the custom of sending every year to Delos the same galley, which about a thousand years before had brought Theseus and his company from Crete; and that it then used to be a question in the schools, how this could be the same vessel when every part of its materials had been changed more than once." But, supposing the mind to be immaterial, and the definition of identity is easy and simple, for it is identity of "the principle which feels and thinks, without reference to the changeable state of the particles of the brain, or of the body in general." *

8. Orson Pratt says, "The Father is a material being." "The elementary materials of his body are not susceptible of occupying, *at the same time*, the *same identical space* with *other matter;*" and "a *spirit* is as much *matter* as *oxygen* or *hydrogen*. It has many properties in common with other matter." † The spirit of man, then, is matter, and how can the *spiritual* matter occupy the same space with the matter of which the body consists? In the book of "Doctrines and Covenants," put forth by the Mormons, it is said, "the spirit and the body are the soul;" ‡ and again, "man is spirit." § Now, what is the soul, according to this theory? Matter also? No doubt Orson Pratt would so judge. It cannot

* Dr. Thomas Brown's "Philosophy of the Human Mind," Lecture 12.

† "The Kingdom of God," part i. p. 4. Orson Spencer says in like manner, "The most subtle and refined spirit conceivable, is a *material* existence, as far removed from immateriality as the east is from the west." (Letter 8.) But in the 5th Letter he says, the Holy Ghost is "an *unembodied* personage." So that *matter* is *unembodied*, or it is *matter* and not *matter*.

‡ Page 97. § Ibid. p. 246.

be immaterial. "Immateriality," he tells us, "is only another name for nothing," but the soul is something. It must be "a man beside himself." Verily, that man must be Orson Pratt!

9. In the book of "Doctrines and Covenants," it is put as an objection of the opposer of the system—"Where is your God?"* Truly this may be put. But Orson Pratt would answer in his style, that "the king occasionally visited his subjects in ancient times, and once tarried with them for several years; but he received such cruel abuse from many of the people, that he left them, and went to some other part of his dominions. Where the king is gone the people cannot tell."† Or he would say, that the "Holy Spirit extends through all space, intermingling with all *other* matter;"‡ and then he might quote the words of Lucan, "Jupiter est quodcunque vides."§ Simonides being asked by Dionysius the tyrant, *what God was?* desired a day's time to consider of it before he made his reply. When the day was expired, he desired two days; and afterwards, instead of returning his answer, demanded still double the time to consider it. This great poet and philosopher, the more he contemplated the nature of the Deity, found that he waded the more out of his depth; and that he lost himself in the thought, instead of finding an end of it.‖ Orson Pratt has no such difficulty; he unhesitatingly informs you, as a certain, yea, a revealed truth, from God himself, that "he is a material being," and that he does not "materially differ" in "*size*" from "*a man*" —that "man resembles him in the *features* and *form* of his *body*."

And will this puny mortal man, and this worm of the earth, liken the *Supreme* and incomprehensible *Jehovah* to himself? "To whom will ye liken me? saith the Lord,"—

* Doctrines and Covenants, p. 294.

† The Kingdom of God, part i. p. 2. ‡ Ibid. part i. p. 5.

§ Whatever you see is God. ‖ Addison, "Attributes of God," p. 78.

to a pigmy, a worm? Where is the perfection of the Deity? In this absurd system there is no perfection in God. If the soul, released from the body, should take her flight and continue to penetrate into the infinity of space for millions and millions of years, she would then find herself as near the Creator as when she first set out; she would still be within the centre of His vast empire and presence. "God's centre is everywhere, and His circumference nowhere." Man is not left to the dubious inductions of philosophy to assure himself of the existence of mind, or the fact that there is an All-wise, All-powerful, and Omnipresent God; he is assured of it. Scoffers may wrangle, and mockers may blaspheme; but he has evidence sufficient to satisfy his mind of its own existence, and of the existence of a great *First Cause and Designing Infinite Mind.*

"What am I, whence produced, and for what end?
Whence drew I being, to what period tend?
Am I the abandon'd orphan of blind chance,
Dropp'd by wild atoms in disorder'd dance?
Or from an endless chain of causes wrought,
And of unthinking substance, born with thought—
Am I but what I seem, mere flesh and blood,
A branching channel with a mazy flood?
The purple stream that through my vessels glides,
Dull and unconscious flows, like common tides;
The pipes, through which the circling juices stray,
Are not that thinking I, no more than they!
This frame, compacted with transcendent skill,
Of moving joints, obedient to my will;
Nursed from the fruitful glebe, like yonder tree,
Waxes and wastes—I call it mine, not me.
New matter still the mould'ring mass sustains;
The mansion changed, the tenant still remains;
And from the fleeting stream repair'd by food,
Distinct, as is the swimmer from the flood." ARBUTHNOT.

It is clearly shown from the arguments adduced, that materialism, or Mr. Orson Pratt's Mormonism, is absurd,

irrational, and unphilosophical. And yet this is the system which men of reason are called on, with all the authority Heaven can bestow, to embrace, and yield up their judgments to be led by such ignorant and presumptuous teachers, who have yet to learn the first rudiments of philosophy. The very deist will smile at such credulity, if we should be found so weak; for there is more reason in his belief, erroneous though it be, than in this refined materialism, only equalled in the refined *atheism* of Hobbes and Spinoza. Perhaps our *inspired* author and *apostle* imagined he was about to raise a system which would defy all the sages of the present time to demolish; and what is the real case?

> "Deceiving bliss! in bitter shame it ends,
> His prop a cobweb, which an insect rends."

SECTION III.

MORMON MATERIALISM UNSCRIPTURAL AND ANTI-SCRIPTURAL.

(1.) Bible the "Word of God"—Glosses and comments on it—Mormon statement of God's possessing a "body, parts, and passions"—Spirituality of God distinctly revealed—Mormon scheme contradicts itself and Scripture—Opposed to Christ's pre-existence—"Natural" and "spiritual" body. (2.) Scripture declaration that "God is a Spirit"—The Psalmist, etc., no materialist—Mormon pretension in bestowing the gifts of the Holy Spirit—Mormon denial of God's infinity, perfection, and omnipresence—Denial of "moral image"—Tritheism of Mormonism—Parts in the Godhead—Atoms of the Holy Spirit—Mormons bolder than Socialists.

1. The writer receives the Bible as the sure word of testimony, not written by fallible man, but by the power and wisdom of the Eternal. "Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor.

ii. 13. He hopes, therefore, that the reader will not as a mere speculist endeavour to ascertain the meaning of the sacred volume; but having ascertained, will, with devout and hallowed feelings, present a reasonable service to Him who is revealed in that sacred book.

2. It is to be feared that the absurd glosses and incoherent comments which have been made on the sacred text, have given too great scope to the enemies of the faith for the charge of inconsistency and nonsense. Corruptions have been introduced into the church, in all ages and in an endless variety of shape; but there has been this one peculiar characteristic, that however diversified the form, however gorgeous the drapery, or great the *éclat* which has attended their introduction, they have had a striking peculiarity in their deformity, which has never been successfully concealed. Strange to say, many of these forms of error have made the Holy Scriptures the ground of their appeal. Some, not even satisfied with the canon of the sacred books, have added, in opposition to all testimony and veracity, their own *terrestrial* production, and elevating it to the altitude of the heavenly oracles, yea, even within its beams of light, have arrogantly and presumptuously claimed for it the *same credence* as is cheerfully accorded to the former. They then boisterously denounce all who give not the same heed to their fondling; notwithstanding the dark and deep *earthly* lineaments too visible on its features. Too many of these sects have tortured the word of God, so as to make it speak any and every language, however discordant or jarring. "Every party, one would think, fancies itself possessed of the only key to the heavenly treasure contained in the Bible. Certain it is, that every party finds things there which none but themselves can discover. The true partisan, of whatever party he be, neglecting the plain declarations of Scripture (which are far the most numerous) as of no moment, recurs, chiefly, for the *support of his system*, to

those passages wherein there is *some difficulty*. Again, when it suits his purpose, renouncing the use of common sense, what the ordinary idioms of language and rules of interpretation require to be understood figuratively, he explains literally; what, on the contrary, the scope of the context requires to be understood as literal, he explains as figurative. The Scriptures are neither ambiguous nor obscure; but men's judgments are pre-engaged ere they examine them."*

3. There are four things expressed in the tract, to which we have already alluded, on which it is desirable to offer a few remarks, showing that they are unscriptural and anti-scriptural. The tract is widely circulated by the Latter Day Saints as infallibly true. The author says, "God has a body, parts, and passions; can go from place to place,—can eat, drink, and talk as well as man. Man resembles him in the features and form of his body, and he does not differ materially in size."† These two sentences have reference to the form of existence of the Godhead, and, with the expression, "The Father is a material being,"‡ are in opposition to the *spirituality* of the Divinity.

"The substance of his (the Father's) person occupies space the same as other matter. The elementary materials of his body are not susceptible of occupying at the same time the space with other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires *time* for him to transport himself from place to place."§ This is asserted as "equally applicable to the person of the Son." Here is a denial of the infinity of God the Father and God the Son.

"The human race are 'his offspring,' made in his (God's)

* Dr. G. Campbell's "Spirit of the Gospel."

† "The Kingdom of God," part i. p. 4.

‡ Ibid. part i. p. 4.

§ Ibid. part i. p. 4.

likeness and image, not after his moral image, but after the image of his person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a being or substance to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind. Hence, a moral image never had an existence except in the brains of modern idolators."* This is in opposition to the moral perfections of the Godhead.

"The Holy Spirit being one *part* of the Godhead, is also a material substance, of the same nature and properties in many respects as the Spirits of the Father and Son. *It* exists in vast immeasurable quantities in connexion with all material worlds. This is called God in the Scriptures, as well as the Father and the Son. God the Father and God the Son cannot be everywhere present; indeed, they cannot be even in two places at the same instant; but God the Holy Spirit is omnipresent—*it* extends through all space, intermingling with all other matter, yet no one atom of the Holy Spirit can be in two places at the same instant, which in all cases is an absolute impossibility. *It must* exist in inexhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced by the actual presence of this intelligent, all-wise, and all-powerful *material* substance called the Holy Spirit. *It* is the most *active matter* in the universe; producing all its operations according to *fixed* and *definite* laws enacted by *itself*, in conjunction with the Father and the Son." † From this extract the inference is drawn that the author's system consists of *three Gods*, or Tritheism, denying the unity of the Godhead; or that these three material substances make *one God*, each being only a part in the Deity. On each of

* "The Kingdom of God," part i. p. 4.

† Ibid. part i. p. 5.

these points it is desirable to ascertain the sense of Scripture, and to test the truth or falsehood of this novel scheme.

4. The *Spiritual Existence* of God is a fact distinctly and fully revealed in the sacred oracles.

It is true that material elements are at times ascribed to Him; but who, unless he be a Mormon, would therefore conclude, in opposition to the *express* declarations of His spiritual nature, that he has a *fleshy body*, only because in a few obscure and figurative passages He is arrayed in the mortal attributes of man? Who would conceive such humiliating views of the incomprehensible Supreme, now that "life and immortality are brought to light," except he were given over judicially "to believe a lie," and thus his eyes were blinded? (2 Thess. ii. 8, 12.) This theory, however, is not of yesterday. It is as old at least as the days of Homer. He speaks in his "Odyssey" (xvii. 485-6) of the gods visiting the earth in human form. *He* did not require a revelation to attain to such a high mystery; but these philosophical theologians of our day can do nothing and know nothing without a revelation. Surely, Shakespeare was speaking prophetically of the Mormons, not of the poets, when he penned the lines:—

"The poet's eye, in a fine frenzy rolling," etc.—*Midsummer Night's Dream.*

It should have been thus:—

"The *Mormon's* eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven,
And as imagination bodies forth
The forms of things unknown, the *Mormon's* pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

As already observed, the sacred text is made to speak any language and every language. Words and sentences are taken either literally or figuratively, as it most pleases the upholder of a system, without regard to the canon of interpretation.

In the case of the angels' visit to Abraham and their partaking of food, who would conclude they must have fleshy bodies like the Mormons; and that one of them, to whom a divine title is given, possessed the same attributes as man? The occurrence is one altogether supernatural, and done in mercy to man's weakness and the infant state of the then knowledge of God. It might be assumed with equal propriety that the Divine Being is "a rock," "a fortress," "a tower," "a shield," "a buckler," because he is so styled in the Bible. Let a few brief passages of Scripture be quoted on this point, and then let the reader judge; only desiring him to remember that one passage of Scripture, if obscure, should not be interpreted by another *more* obscure, but by one *less* obscure. For instance, it is said, "God is a *Spirit;*" and again it is said, "a spirit hath not flesh and bones." These are express declarations illustrative of each other, and it is thence concluded with the utmost propriety that the Spirit of God, or God, is of an entirely different nature from that mortal frame which man possesses, and also, that the spirit which inhabits the mortal tabernacle resembles the Divine Being, and thus the expression is comprehended, that "man was made in the image of God." Now, if such an obscure passage as that to which reference has been made, be collated with these, ought a reasonable person to conclude that "God is a material being?" To draw such a conclusion, such a testimony as the following would not be sufficient: that "God is flesh." That would only balance the testimony; and as both could not be believed, seeing they directly contradict each other, then neither must be believed, which would be that God is nothing—that it is *immaterial* which is believed, and "*immateriality*," according to our author, is "*nothing*." Or, if the declaration of the author of the tract be taken as inspired, that "the Father is a material being," there is still the same dilemma. You cannot tell which to believe; both cannot be true, and

therefore you conclude God is nothing. But when you take such obscure passages as the following, of the Lord eating with Abraham (Gen. xviii. 8), and of his showing himself in his glory to Moses (Exod. xxxiii. 23), and set them in comparison with "God is a spirit," and "a spirit hath not flesh and bones," you conclude, and justly too, that these *bodily forms* were *assumed* in *mercy* to man. For had God appeared in all his glory, we should have been ready to say with Job, "Withdraw thy hand far from me, and let not thy dread make me afraid," (Job. xiii. 21.) In the same case of Job, the more important because he lived about the time of Abraham, and was a man highly favoured of God: God had "made an hedge about him," so that Satan could not touch him. Was it an hedge of *bricks* or *stones?* Satan saith to the Lord, "Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand," (Job ii. 5, 6.) Job says, he receives "*it*" from the *hand* of *God* whether "good" or "evil," (ii. 10.) Again he says, "The arrows of the Almighty are within me," (vi. 4.) Had then the Almighty really shot *material* arrows at Job, and were they left undrawn? Again, "Am I a sea, or a whale, that thou settest a *watch* over me? Thou scarest me with dreams, and terrifiest me through *visions:* What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest *visit* him *every morning*, and try him every moment? How long wilt thou not *depart from me;* thou shalt *seek* me in the morning, and I shall not be," (vii. 12—21.) It is evident that these visions were not of God, for he desired to see him. He says, "Oh, that I knew where I might find him," etc. (xxiii. 3, 10.) And when he had no *direct vision*, but in God's providence towards him, he says, "I have *heard* of thee by the *hearing* of the *ear*, but *now* mine *eye seeth thee*,"

(xlii. 5.) There is evident proof here that these things are not to be taken literally. If so, then when Job says, "Withdraw thy hand from me," he mistakes the hand of Satan for that of God; for he was in Satan's hand. "The Lord said unto Satan, Behold, he is in thine hand," (ii. 6.)

Now, when you read, "I have made the earth by my outstretched arm," (Jer xxvii. 5;) or, "The arm of the Lord is revealed," (Isa. liii. 1,) "The Lord hath made bare his holy arm," (Isa. ii. 10,) you understand that God's power is manifested in the first instance by the creation of the earth, and in the other instances, that the hidden power, which was kept secret for ages, was revealed in Christ as the Saviour, when by his teaching and miracles he proved his Divine mission. If this Mormon scheme be correct, then God should have been *often seen* by the Jews, and there need not to have been so much prominence given to these instances, as he might have been seen daily. God promised that he would "*walk*" among them. "I will walk among you, and will be your God," (Lev. xxvi. 12.) It is true, then, that God can walk, or, as Orson Pratt says, "go from place to place." But do the Jewish historians refer to such a thing? The expression implies Divine watchfulness and protection; and you would say with Job, "God is not a man, as I am," (ix. 32.)

This scheme contradicts itself; for if Christ were possessed of a body of flesh and blood, how could he become incarnate? The Mormons believe in the incarnation, but this contradicts it. Their doctrine implies that he had a *body before* he was incarnate, or he had a body before he had a body, or he had a body and had not a body at the same time.

It contradicts the Scriptures. Christ Jesus "being in the form of God, took upon him the *form* of a servant, and was *made* in the *likeness of men:* and being found in *fashion* as a man," etc., (Phil. ii. 5—8.)

It is opposed to the pre-existence of Christ. If a body be necessary to his existence, then he had none, and did not exist until born of the Virgin, (Luke i. 35.) But "he was in the beginning with God." "The Word was made flesh," (John i. 2—14.) "He took upon him the form of a servant; he was made in the likeness of men." If a body be necessary to his existence, then he existed before he existed. He existed before he had a body; but as nothing can exist without, according to this scheme, and seeing Christ did exist before he had a body, then he existed and did not exist at the same time. But which body are we to believe is really the true body that is to be called the Son of God? Is it the body he possessed when as "the angel of the covenant" he appeared unto Abraham? Or, the body "which was made of the seed of David, according to the flesh?" Or, that body the church, of which it is said, "the church which is his body?" (Ephes. i. 22, 23.) Now which body is really the body of the Christ? He cannot have *three* bodies. Let the Mormon inform you, if he can!

St. Paul, in 1st Corinthians xv. 44, distinguishes between "a natural body" and "a spiritual body." He says, "There is a natural body, (σωμα ψυχικον,) and there is a spiritual body," (σωμα πνευματικον.) Existences of not only dissimilar, but opposite qualities. In 1st Corinthians, 11th chap., St. Paul discusses the subject of the Lord's Supper, and at the 29th verse, he speaks of those who brought condemnation on themselves because they did not discern the Lord's body. How could they discern it? That body was in a place that is within the veil, even heaven. Now, according to this theory, it could not be in two places at the same time; in heaven, and present with them on earth. If we suppose so, then we go into all the absurdities of transubstantiation, and must either suppose our Lord to possess a multiplicity of bodies, which is a contradiction, or conclude that the apostle speaks of another body, which

true believers discerned when they partook of the Lord's supper. That body is the glorified body of Christ, and not a wafer, but the body in which he once suffered, and now wears on his triumphant throne, discerned by faith. The same line of argument rescues from the sacrilegious hands of the Mormons the Scripture, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed,"* (John vi. 53—56.) Again, St. Paul says, "In him dwelleth all the fulness of the Godhead bodily," (Col. ii. 9.) Mr. Orson Spencer's comment on this text is a curiosity in itself. (Letter 8th.) He says, "The Godhead had a body," and "*his* body is so nearly and exactly like unto the body of Christ, that there is no difference—the body and person of Jesus Christ and the Father are alike. If one has a *fleshy material* body, the other has the same. If one resembles in stature the seed of the woman, the other also wears the same resemblance." He then speaks of the Father "wearing a body of flesh and bones." It might be inquired if Mr. Spencer, who writes A.B. after his name, did not lose his rationality, when he lost his position of a minister of the Gospel. That man an A.B. indeed! to pen such glaring absurdities! Certainly, he has not reached the A.B.C. of reason, the first three letters of logic! Did the *human body* of our Saviour contain the body of the Father, and "*the innumerable particles*" of the Holy Spirit? If the theory be as true as the apostle's statement, then it will follow that *three* bodies or material substances *could* occupy the *same place* at the *same time*, which is absurd, or, according to our author, "impossible." "It pleased the Father that in him should all fulness dwell," (Col. i. 19;) and why?

* The Mormons must be Anthropophagi, according to their literal translation.

Because those things which were only typified or adumbrated by the ceremonial law, were actually fulfilled in Him "who was made flesh," who was the *substance*, not the *shadow*, who was "the very image," the image itself, (*αυτην την εικονα*,) which they pointed out, (Heb. x. 1, 14.) Or, all the fulness of the Godhead dwelt in him bodily, substantially, visibly. The Godhead dwelt in the body of Christ as the soul in the human body. "God was manifest in the flesh," (1 Tim. iii. 16.) Thus also Christ was, according to the Athanasian Creed, "God, of the substance of the Father, begotten before the worlds, and man of the substance of his mother, born into the world; who although he be God and man yet he is not two, but one Christ."

If the *spirit* be a material substance, it cannot occupy the same space with other matter. How then can the Mormon explain the case of Mary Magdalene? She possessed seven spirits. These were seven material substances in the same place? Our Lord cast out a *legion* of evil spirits in one case. Were they all material substances? If so, they "*condensed*" themselves, as Spencer uses the term, into a very small space. No doubt the reader questions the possibility of any sane person first embracing and then calmly propagating such errors. Surely their mental vision must be obscured and their eyes blinded.

The Holy Spirit is said "to extend through all space," and in this respect to differ from the person of the Father and the Son. Certainly, according to the Mormon material scheme, they have no authority for this in Scripture. It is said, "The Holy Ghost descended in a bodily shape like a dove" upon the Saviour, and like "as cloven tongues of fire" on the apostles. How can a dove "extend through all space, and intermingle with all other matter?" It is a clear impossibility, and consequently their scheme is inconsistent.

These considerations might be greatly extended, but it is unnecessary to advance any more Scriptures to show that the material doctrines of the Mormons, respecting the person of the Father, the Son, and the Holy Spirit, are unscriptural, and the only authority they possess is the heated imagination of these misguided "*Saints.*"

(2.) This Mormon-Materialism is anti-scriptural.

1. The Scripture declaration on the subject now reviewed is neither equivocal nor meagre. It is written like a sunbeam throughout the whole Bible. It is the express testimony of the Scriptures that "God is a Spirit: and they that worship him must worship him in spirit and in truth," (John iv. 24.) That this is to be understood, as not meaning a possession of mortal attributes, or a substance of flesh and bones, is evident from the testimony of the same infallible witness, one sufficiently well acquainted with all existence, as it really exists—one, not likely either to fall into error, or knowing it to be an error, to expound it to men, as a substance differing from material existence, if it did not so differ. He says, "a spirit hath not flesh and bones," (Luke xxiv. 39.)

It is because "God is a spirit," that "He maketh his angels ministering spirits," (Heb. i. 14.) It is because He is a Spirit, that he is the "God of the spirits of all flesh," (Numb. xxvii. 16.) It is because He is a Spirit, that he differs from the Egyptians and their gods. "Now, the Egyptians are men and not God, and their horses flesh and not spirit," (Isa. xxxi. 3.) It is because He is a Spirit, that the heathen are condemned, who "change the glory of the uncorruptible God into an image made like to corruptible man," (Rom. i. 23.) And it is because "God is a Spirit," that the same condemnation will fall on all those who hold similar opinions; and bring down *Him* of whom it is said, "Touching the Almighty we cannot find him out," (Job xxxvii. 23,) to the standard of mere men, and speak in the

ignorance of their minds of his "*size*" and "*form;*" and that, "when he has been seen among men, he has been pronounced, even by the wicked, as one of our own species."* In opposition to the express testimony of the inspired apostle, that He is "the *King eternal, immortal, invisible,*" (1 Tim. i. 17;) "The blessed and only potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light which no man can approach unto, (φως οικων απροσιτον,) whom no *man hath seen* or *can see,*" (1 Tim. vi. 15, 16.) And, speaking of God as a substance of matter to be seen by man, and as actually being seen by man, when the Scriptures aver that "no man hath seen God at any time," (John i. 18.)

2. The Psalmist was no materialist when he said, "Into thine hand I commit my spirit," (Psalm xxxi. 5.) St. Paul was no materialist when he said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," etc., (2 Cor. v. 1—8.) The proto-martyr Stephen was no materialist when he prayed, "Lord Jesus, receive my spirit," (Acts vii. 60.) If Stephen had been a materialist, he would not have commended his spirit to Christ; if he believed that the spirit and body were one, or the spirit were material, he would have acted differently. Stephen could have fallen into no error on this subject; he was inspired. Unless God were *omnipotent*, he could not receive the spirit; unless God were *omnipresent*, how could he receive the spirit on the spot, or distinguish Stephen's spirit from any other, which might then have escaped from another body?

3. These pretenders speak very largely of their authority and power in bestowing, not only the gifts of the Holy Spirit, but the Holy Spirit *himself*. It is said "*himself,*" in

* "The Kingdom of God," part i. p. 4.

opposition to the term "*it;*" for which there is the authority of John xv. 26, "When the Comforter is come—the Spirit of truth—*he* (εκεινος) shall testify of me." These teachers claim to themselves the power of "*administering* the *Spirit*," grounding their pretensions on Paul and Timothy being "able ministers of the Spirit." If the Spirit be a *material* substance, it should have been able *administers* of the Spirit. Query? If the Spirit be a gaseous fluid, then these Mormons are so many electrical machines, and must be conscious of the passage of the fluid. Such are the *revolting absurdities* of this scheme, that it is with difficulty a pious mind, having any proper conception of God, can stoop to pursue them through their *murky* and *malarious* labyrinth. It is dangerous to come into anything like proximity to them. If, like the *Squash*, they emitted their pestiferous odours on your approach, there would be little danger; but being *infidels* and *materialists* at heart, they have yet the impiety and daring hardihood to assume the name of "Saints." It is hoped the reader has already seen sufficient of their character and capacity, to avoid contact with such *inflated* materialists.

4. The next consideration is their denial of the infinity, perfection, and omnipresence of the Godhead. The reader is referred to page 68 for the quotation from the tract.

In opposition to this statement it is only necessary to adduce the express declarations of the Most High. "The eyes of the Lord are in every place, beholding the evil and the good," (Prov. xv. 3.) "Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of him with whom we have to do," (Heb. iv. 13.) "Thou compassest my path and my lying down, and art acquainted with all my ways: whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I

make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me," (Psalm cxxxix. 1—12.) "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord. The heaven and the heaven of heavens cannot contain thee. Great is the Lord, his understanding is infinite," (Jer. xxiii. 23, 24.)

If God be not everywhere present, he cannot be the most perfect being. If God be not everywhere present, he cannot be infinite. If limits circumscribe his presence, then we can conceive that additions may be made to his person, and he is then mutable. It may be here remarked, that *one error* with respect to the perfections of the Deity, effects not merely any individual attribute, but extends itself to *all* the perfections of the Godhead. "Thus saith the Lord, Behold, heaven is my throne, and the earth is my footstool," (Isa. lxvi. 1.) "In Him we live, and move, and have our being," (Acts xvii. 28.) "He filleth all things," (Ephes. iv. 10.)

"The essential presence is without any division of himself. I fill heaven and earth—not part in heaven and part in earth (as the Mormons make the Holy Spirit to exist)—I fill one as well as the other. One part of his essence is not in one place, and another part of his essence in another place: he would then be changeable; for that part of his essence which was now in this place he might alter to another, and place that part of his essence which was in another place to this; but he is undivided everywhere. It is impossible that one part of his essence can be separated from another; for he is not a body, to have one part separable from another. The light of the sun cannot be cut into parts; it cannot be shut into any place and

kept there; it is entire in every place; shall not God, who gives the light that power, be much more present himself? Whatsoever hath parts is finite, but God is infinite; therefore hath no parts of his essence. Besides, if there were such a division of his being, he would not be the most simple and uncompounded Being, but would be made up of various parts; he would not be a spirit, for parts are evidences of composition, and it could not be said that God is here or there; but only a part of God is here and a part of God is there. But he fills heaven and earth; he is as much a God in the earth beneath, as in heaven above. 'The Lord he is God in heaven above, and upon the earth beneath: there is none else,' (Deut. iv. 39.) Entirely in all places, not by scraps and fragments of his essence."*

"Thou art everywhere present, O Almighty God! Yes, thou art here, thou art afar off, thou fillest the universe. Here grows a flower, there shines a sun; thou art there, thou art here. Thou art in the breeze and in the tempest; in the light and in the darkness; in an atom, and in a world. Thou art here in this flowery valley, thou lendest thine ear to my feeble accents, and thou hearest from the foot of thy throne the sublime songs which accompany the harps of the seraphim."†

How applicable are the words of the prophet to such a god as that depicted by this apostle of the Mormons! Baal was a god possessing perfections like those of the god of the Mormons. He was a god, having a "body, parts, and passions;" and one who could "eat, drink, and talk;" that is, he is supposed to possess those attributes. Like the Mormon god, he had departed to another place; for the prophets of Baal cried aloud to him, and he could not hear them. Elijah said, "Cry aloud: for he is a god; either he is

* Charnock on the "Omnipresence of God."

† Sturm's Reflections.

talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud," (1 Kings xviii. 27.) They were in earnest, but they received no answer. "The imaginary modern God"* was not so popular then as now. He had only one prophet, but that one prophet received an answer by fire, from that God, whom "the heaven of heavens cannot contain," (1 Kings viii. 27.)

> "My prostrate soul adores the *present* God:
> Praise I a *distant* Deity?" YOUNG, *Night 4th.*

5. Mr. Orson Pratt says, "There is no such thing as moral image," etc. (See the entire quotation at pages 68, 69). This denies in some respects the moral perfections of the Godhead. The writer will be brief with this part of his task; merely producing a few Scriptures to the contrary.

"And God said, Let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him," (Gen. i. 26, 27.) That this was not a *bodily* likeness is evident, from the command given: "Of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," (Gen. ii. 17.) Adam did eat of the tree, but he did not die, *naturally*, the *same* day; what then is the evident consequence? But that he died *morally*, or lost the *moral* image of God? This conclusion is strengthened by the words of the apostle Paul, a much greater authority than the *apostle* Pratt! St. Paul, in writing to the Colossians, says, "Ye have put on the new man, which is renewed in knowledge, after the image of God that created him," (Col. iii. 10.) And again, to the Ephesians, "Ye have put on the new man, which after God is created in righteousness and true holiness," (Ephes. iv. 24.) To the Corinthians he says, "As we have borne the

* Orson Pratt.

image of the earthy, we shall also bear the image of the heavenly," (1 Cor. xv. 49.) The whole context of the latter Scripture, from the 44th to the 50th verse, is an evident proof that there is such a thing as a moral image.

Mr. Pratt says, "Morality is a property of some being or substance. A property without a being or substance to which it appertains, is inconceivable. A property can never have figure, shape, or image of any kind." This is very consistent with his materialism, which makes joy, grief, pain, and pleasure, to be material substances; but not consistent with the fact, as stated by St. Paul, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. iv. 6.) Here is "the glory of God," or a property essentially belonging to God; the *knowledge* of the glory, and "the *light* of the knowledge of the glory;" and all this, "in the face of Jesus Christ." Another Scripture will be sufficient on this point. "We all, with open face beholding as in a glass the *glory* of the Lord, are changed into the *same image* from glory to glory, even as by the Spirit of the Lord," (2 Cor. iii. 18.) "A moral image never had an existence except in the brains of modern idolators," says the author of the tract. St. Paul then was an idolator. It has existed in the brains of modern idolators? As a small piece of matter? Well, no *matter* where it existed, as it did exist. But what exists in the brain of Mr. Orson Pratt? It would be well for that gentleman occasionally to be reminded of the well-known lines of Burns,—

> "O wad some power the giftie gie us,
> To see oursels as others see us;
> It wad frae monie a blunder free us,
> And foolish notion."

The last quotation (see page 69) is now to be considered. That shows the author's doctrines tend to *Tritheism:* or

that he denies the *personality* of each person in the Trinity, making each to be only a *part* in the Godhead.

The doctrine of the Trinity in Unity, is one of the utmost importance. It is the basis of religion. That theory, then, which denies or obscures this doctrine, is unworthy of reception. But here is a man, *pretending* to Divine inspiration, who informs us that "the Father differs in some respects from general matter, and the elementary materials of his body are not suspectible of occupying at the same time the same identical space with other matter." What does the author mean by "the *elementary* materials of his body?" Is his body a compounded substance, capable of being reduced to original and simple elements? He says the same "*reasonings*." Was ever a word more perverted? "Reasonings," indeed! such as would not do honour to the head of a school-boy! After all, they are "*reasonings*," not *divine revelations*. These "*reasonings*," or statements, "are equally applicable to the person of the Son." So they are *two distinct* substances. They being matter cannot occupy the same identical space at the same time. "The Holy Spirit is also a material substance of the same nature and properties, in *many* respects, as the spirits of the Father and the Son." Here is a third material substance, and if each of these material substances be God, it follows there are *three* Gods, not *one* God; and the Godhead of the Father, of the Son, and of the Holy Ghost, is not, as the creed of Athanasius says, "*all one*." Our author falls into a very ancient error in this statement. It is that of the Manichees, who believed Christ to be of *similar* substances, but not of the *same* substance (*omoousios*) with the Father.* But the author says, "The Holy Spirit being *one part* of the Godhead;" observe, "*one part;*" then the Father and the Son are the other parts, and these *three parts* make *one* God. Neither is perfect God, but only a *part* of a God. The

* See Pearson "On the Creed," Art. ii.

Father and the Son are not omnipresent, but "the innumerable atoms" of the Holy Spirit are omnipresent. The Holy Spirit then must be the chief or greatest part, and should have the priority. One thing is known, that if there be any superiority or inferiority in the Godhead, it cannot be the Holy Spirit which is superior. For St. Paul says, the Son is the "*Great God.*" "Looking for the glorious appearing of the *Great* God and our Saviour Jesus Christ," (Titus ii. 13.)

Orson Pratt says, "Each atom of the Holy Spirit is intelligent, and, like all other matter, has solidity, form, and size, and occupies space."

"*Each atom intelligent?*" Then each possesses an *individuality* or *personality*, and therefore has a *separate identity* and *consciousness*. It follows that *each atom is* God, and consequently there must be as many gods as there are atoms. We shall then have an infinite variety of gods, or, according to this wonderful discoverer, "*vast immeasurable quantities*" of gods, "in connexion with all material worlds." Yet he says, "If several of the atoms of the Spirit should unite themselves together into the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the other two persons of the Godhead, that is, it could not be everywhere present." Mr. Pratt seems to have but little respect for *his god*, when he talks of an *omnipresent existence* losing that perfection, and that because "*several*"—he does not say *how many!* it may be *ten* or *ten thousand*—of these atoms become rebellious and unite into "the form of a person." But is not each in a form now, having "solidity, form, and size?" These rebellious atoms, however, limit themselves to a place, become the person of the Holy Spirit, and "the *vast quantities*" of atoms which are cut off are left—where? *Reason* cannot inform you! Pratt, Spencer, and Company, are the repository of that secret.

7. The inconsistencies and contradictions of the author's theory might be shown from their own books; viz., the Book of Mormon, and the "Book of Doctrine and Covenants," which are peculiarly their own property; but it will suffice merely to show how applicable the argument of Mr. Giles, of Leeds, against the Socialists is against Mormonism. He says, "From their profane railing against the personality of the ever-blessed God, no less than the general strain of their writings, it is easy to see that the advocates of the 'Rational System' are *materialists*, in the most extensive sense of the term. Yet ashamed of their atheism, or terrified at their own shadow, they shrink from the sight of it in words, and, instead of boldly avowing their belief that the God who made them is matter, skulk into ambiguities, affirming only that He 'may be such, for anything known to the contrary.'" Observe, the *Socialist* is *too timid* to avow that God is material, but the Mormon, the "Latter Day *Saint*" is not so *cowardly*. The Mormon *Saint* scruples not to tell you that he is *certain* by *revelation* that God is material. There is no ambiguity with him! The *Socialist* is somewhat *modest* in his statements; but he speaks *authoritatively!* Mr. Giles continues, "Vain the hope of shelter in such an asylum. The immateriality of the Deity, like every other simple proposition, is either true or false; and since the Socialist will not *venture* to assert the latter, we shall undertake, from his own acknowledgments, to prove the former, and thus show that his handing over the question to *uncertainty* must have arisen either from *incapacity* to see or unwillingness to avow the result of his own admission." *

Poor, timid, cautious Socialist! You were too much alarmed at your spectral illusions! You should have sought the apostle of the Latter Day *Saints*, Orson Pratt, and by

* *Vide* "Lectures against Socialism," by J. E. Giles.

his miraculous gifts he would have inspired you with sufficient *courage* to declare your real belief in God's material existence! But there, it could not be! Your "rational system" was the result of mere induction, but here is one of *revelation!* Your Robert Owen possessed not the claims of Joseph Smith! He laboured with his mind—Joseph Smith had it made *ready* to *hand!* Robert Owen could not produce by *reason* what Orson Pratt knows by revelation. Ah! poor, poor Socialist! You could only arrive at *doubt:* but the Mormon arrives at *certainty!* He is your superior! At his shrine you must burn your incense!

SECTION IV.

MORMONISM USELESS TO MAN AND DEROGATORY TO GOD.

(1.) Mormonism debasing to the human mind. (2.) Brings God down to fallen man. (3.) Responsibility of opposing the system.

1. After all the pretensions of the Mormons and the discoveries they have made of the Divine nature, their *utility* to *man* may be *questioned.* It is always well to unite the useful with the agreeable; or, as the ancients called it, "*utile dulci;*" but it is a query if there be anything either useful or pleasant in their system. Certainly their doctrine will not tend to elevate man, either to a higher degree of intellectual or moral beauty. It will stultify the intellect and debase the moral powers. That individual who believes in the materiality of God, values little either the praise or blame of his compeers, and who, void of all shame, excuses himself of all his inconsistencies on the ground of necessity. That individual who brings the Divine and incomprehensible Jehovah down to the standard of human nature, has no fixed

rules of morals, and no desire to possess them. He has no restraint, and wishes to have none on his actions. The experience of the world and the testimony of all history establish this principle, that, *as are the gods, so are the people.* It is not said that hideous effects *have* followed the doctrines of the Mormons.* It is not said that any demoralising effects have positively and actually transpired. But this is said, that the doctrines which are here examined lead legitimately to this conclusion, that such doctrines cannot produce lovely effects any more than an evil tree can bring forth good fruit. The doctrine withdraws all salutary restraint of the Divine presence, and leaves its mistaken votary to hope that as God is not omnipresent, he may not be omniscient, and that he may escape more easily from condemnation. Cicero objects to an ethical system, that it savoured of nothing grand or generous, (*nihil magnificum, nihil generosum sapit*); so Dugald Stewart says, when he studied the material systems of Hartley, Priestley, and Darwin; "I feel as if I were examining the sorry mechanism that gives motion to a puppet." When man discovers that God is only a material being, he rapidly accumulates the presumption to compass him with infirmities like himself. *True* religion *elevates* man, *false religions humble God.* The hallowing effects of the Christian verity is to elevate above the corruptions which are in the world through lust, and to make its subject "a partaker of the Divine nature." But that which is of the earth is earthy.

2. This *system* is *derogatory* to God, because it brings him down to the level with man. "It is extremely difficult to form any idea of God at all worthy of his majesty and greatness."† But not so, if this theory be true; few things

* This part was first published in 1849; since then the most demoralizing doctrines have been publicly vindicated, and the worst results have followed.

† Sturm's Reflections.

are more easy. "To whom will ye liken me, saith the Lord?" The Mormon *saint* answers, "To a being like myself, and possessing the same properties as myself, and about the same *size*." And is this all he can teach us? Then the pious man prefers his error, for he will be more happy in it. After all the pretensions of the church for such a lengthened period—after all the controversies,

"This ocean into tempest tost,"

is it only,

"To waft a feather, and to drown a fly?"

Is "the King eternal, immortal, invisible, the blessed and only Potentate, who only hath immortality, and dwelling in unapproachable light," such a *pigmy* as a Mormon? Then let man continue in his rambling ideality! Let him picture to himself one whom the most exalted effort of his mind cannot grasp; if it do him no more good than inspire him with awe and wonder, and trembling adoration; and with angels he hides his face in his hands, in contemplating the glories of God's moral and intellectual nature, and trying all his strength in searching for untraversed lines of splendour; if this be all, let him remain in error! He will be happy! If it be only imagination—let him alone, he will be happy! But if, after contemplating these things, he finds all is tinsel, all is varnish, then he will be miserable; for this system, their god, cannot satisfy the longings of his soul, or the anxious bursting throbbings of his desires—their god is too little, too small, too insignificant! He wants a *real* God, whom he can adore; at whose feet he can fall with rapturous emotions of veneration, and "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore," (Psalm xvi. 11.)

The Mormon god not being an omnipresent and perfect spiritual existence, is *no god.*

> "God is light,
> And never but in unapproachèd light
> Dwelt from eternity." MILTON.

But their god is *like* unto themselves, and "*where* he is *they cannot tell!*" This scheme, then, is opposed to true philosophy and scriptural theology. These are so many calm and deliberate reasons for rejecting this novel system; which, while it is so meagre and humiliating, derogatory to God, and prejudicial to man, its propagators have the effrontery

> "To hold up their taper light
> And cry, Behold the sun!"

That these bold pretenders may be successfully met, each individual in society has a responsibility to discharge. Men unaccustomed to reason, and untutored by education and a knowledge of the Bible, are the miserable victims of this nefarious falsehood! It shows the necessity of more extensive intellectual and moral culture! Each should be shown the usefulness and happiness of education! Tell them to improve their minds—to search the Scriptures! Uproot all poisonous and noxious weeds, and do not let your minds become either sterile deserts, or luxuriant with useless flowers, which may indeed captivate the vision, but exhale no fragrance, and are adapted to no intellectual and moral end. The mind may be decorated in gorgeous apparel, which dazzles for the moment, but which may soon discover its superficial character. It will be no *proof* of *incapacity* to receive error. But let your minds be sanctified with Scripture truth, and they will shine with a lustre, surpassing far the boasted advantages of modern revelators. Tell them that, with a sanctified and cultivated intellect, man is competent to survey nature and contemplate the Deity; that he discovers the various laws which cause the variety and

change in the creation; he acquaints himself with the formation of the birds of the air, the beasts of the field, and the fishes of the sea; he looks into the constitution of the infinite variety of insects and reptiles which people the earth; he admires the varied plants and shrubs; and from these, as well as from the minerals secreted beneath the earth's surface, he extracts medicine, to relieve him in pain, and to increase his happiness; he scans the blue vault of heaven, counts the stars, traces their paths, and computes their distances; he sees in all this a design, a wisdom, a goodness, and a power, which lead him to adore that all-perfect Being who framed them all. He is led to contemplate the almighty wisdom and goodness, which gave beauty to the gem, gracefulness to the shrub, fragrance to the flower, and a glory to them all. Through nature, he looks up to nature's God; and seeing such vastness in the grand and harmonised machine, he concludes that the Author, the Original Architect, must be Infinite, Omnipresent, and Eternal; and he adores that God who

> "Not content
> With every food of life to nourish man,
> By kind illusions of the wondering sense,
> Thou mak'st all nature, *beauty* to his eye,
> Or *music* to his ear." AKENSIDE.

He also looks into the workings of Divine Providence. He is astonished at its machinery, and lost in wonder and amazement at the control which He, who sits at the head of affairs, possesses over such minute, varied, and apparently opposite parts of that vast machine. He admires the harmony of the whole, and especially how "all things work together for good to them that love God," (Rom. viii. 28.) He concludes reasonably and justly, that "God is good."

"His bestowing love
Knew no beginning; was not as a change
Of mood that woke at last, and started up
After a deep and solitary sloth
Of boundless ages: no, He now is good;
He ever was." AKENSIDE.

and then he desires to possess the same benignant character.

Show them that the educated man is an ornament to society, and spreads a halo around the social circle; that he adds a lustre, an undecaying beauty, to

"The prattling ring, the social cheer,
Affection's voice, affection's tear;" KIRKE WHITE.

that he guards the avenues, and allows no whisper derogatory to God, or demoralising to man, to enter within its precincts, or to invade

"The mild majesty of private life,
Where Peace with ever-blooming olive crowns
The gate, where Honour's lib'ral hands effuse
Unenvied treasures, and the snowy wings
Of Innocence and Love protect the scene." AKENSIDE.

Such is the character of the intelligent and pious man. He is the palladium of society, and enjoys the confidence of his fellow-men. The character and position of the infidel is widely different. The soil of the infidel is barren of happiness, and he has no rest for the sole of his foot. The Christian, however, is not satisfied with merely intellectual attainments or mental culture. He rests not until his gaze is fixed on Calvary, and there he sees more of God and his awful majesty than in Creation and Providence united. He sees Divine majesty, mingling with Divine mercy, interwoven with Divine love. He views the attributes of God in glorious harmony. He exults in such an exhibition of Divine goodness, and falling prostrate before the Cross, is "lost in wonder, love, and praise." He exclaims, "Thine,

O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all," (1 Chron. xxix. 11, 12.) "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen," (Psalm lxxii. 18, 19.)

PART III.

MORMON OFFICES AND INSTITUTIONS.

SECTION I.

MORMON OFFICES.

(1.) Church officers called by "new revelation"—Claim extraordinary powers—Mormon priesthood, namely, Melchisedec and Aaronic—All subordinate offices appendages to the Melchisedec priesthood—Scripture test applied. (2.) Priests of the Bible—Peculiarity of the Melchisedec priesthood—Melchisedec a type of Christ—Only exercised by Christ—Arrogance of the Mormons.

I.—1. The Mormonite congregation are presided over by various officers, of various degrees of power and administration, called by "new revelation" to their respective positions. They say, "new revelation is the very life and soul of the religion of heaven,—that it is indispensably necessary for the calling of all officers in the church,—that without it the officers can never be instructed in the various duties of their callings,—that where the spirit of revelation does not exist, the church cannot be comforted and taught in all wisdom and knowledge,—cannot be properly reproved and chastened according to the mind of God,—cannot obtain promise for themselves, but are dependent upon the promises made through the ancients. Without prophets and revelations, darkness hangs over the future." In this way they claim inspiration and authority for their elders,

priests, prophets, and apostles, and therefore any one opposing them is antagonistic to God.

2. In connection with the priesthood they lay claim to extraordinary powers. It is the priest who baptises, who by the laying on of hands conveys the gifts of the Holy Ghost, works miracles, and speaks with divers tongues. This priesthood is divided into Melchisedec and Aaronic, including the Levitical. In the "Book of Doctrines and Covenants," section iii., it is said, "There are in the church two priesthoods, namely, the Melchisedec and the Aaronic, including the Levitical priesthood. Why the first is called Melchisedec is because Melchisedec was such a great high priest. All other authorities or offices in the church are appendages to this priesthood." Thus the Aaronic and Levitical priesthoods, the office of an elder, bishoprics, and all subordinate offices, are "appendages" to the Melchisedec priesthood. If, therefore, it can be shown that this priesthood is an assumption unwarranted by Scripture, and presumptuously claimed by these pretenders to revelation, then this part of their structure will be overturned.

3. The apostle John says, "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him," (1 John ii. 26, 27.) Here is a test by which to try the pretensions of these pseudo high priests and apostles.

It is very apparent from the Epistle of "the beloved apostle" John, that there were then certain persons who practised deceitfully on the members of the Christian church. They were followers of or composed that Antichrist who had already appeared. "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the

last time," (1 John ii. 18.) They deceived the members of the church, and thus seduced them from the truth. The true believer was, however, armed against the imposture by a supernatural influence. He had received an anointing; *not of oil*, not through any mere *rite* or *ceremony*, but of "the Holy One." "Ye have an unction from the Holy One; and ye know all things," (1 John ii. 20.) That anointing was a Divine illumination, which gave power to discern error and avoid it. It was truth in all its force and beauty—in all its light and efficacy. There was no mixture of error or falsehood. It was elevating and ennobling. It gave confidence, and not confusion. It was the fulfilment of the promise made by God to "the house of Israel," and "the house of Judah," (Jer. xxxi. 32, 34.) "For this is the covenant that I will make—after those days, saith the Lord, I will put my laws into their mind—they shall not teach every man his neighbour—for all shall know me." (Heb. viii. 10, 11.) With these benefits to be enjoyed under the Gospel dispensation, when the means of detection and exposure are so ample, it is "passing strange" that any one should boldly pretend to superior powers than those possessed by the church of Christ in common.

II.—1. The Mormons claim a priesthood after the order of Melchisedec. In the Scriptures we read of various orders in the priesthood. The patriarchs were priests in their families, and offered sacrifices unto the Lord. Noah, when he had come "forth out of the ark," offered up sacrifices when he had built "an altar," (Gen. viii. 20.) "So Abraham did likewise," (Gen. xxii. 13.) The Aaronic pristhood had to offer up sacrifices, and to teach the people. This priesthood was abolished on the coming of Christ, for by his once offering of himself as a sacrifice for sin, there was no necessity of sacrifices, according to Levitical ceremonies, which were then abolished, (Heb. ix. 8, 15.)

True believers are said to be priests, to offer up *spiritual*

sacrifices, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices," (1 Pet. ii. 5.)

The Melchisedec priesthood differs from all these; it was peculiar to him whose name it bears, and to the Son of God.

2. Christ is the High Priest after the order of Melchisedec.

Melchisedec in his priesthood was a type of Christ. He had no genealogy, and therefore was said to be "without father and without mother," but "made like to the Son of God," who is "without beginning of days or end of life," the "Alpha and the Omega," the first and the last.

The object of the writer of the Epistle to the Hebrews was to show the superiority of Christ over Moses and Aaron. Christ was the Son; Moses was the servant. Christ "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house," (Heb. iii. 3.) "Christ was worshipped by angels," (Heb. i. 6.) "He created all things," (Heb. i. 10, 12,) "and was unchangeable." "Thy throne, O God, is for ever and ever," (Heb. i. 8.)

But he had also a superiority over Aaron as regarded the priesthood. Christ, "because he continueth ever, hath an unchangeable priesthood," (Heb. vii. 24,) and that priesthood was "after the order of Melchisedec," and thus he remaineth "a priest for ever." The question therefore arises,—is that office perpetual? Certainly it is; but in the person of Christ alone, who has entered into the holy place, even heaven itself, "now to appear in the presence of God for us," (Heb. ix. 24.)*

The intercession of Christ still continuing, so also must his

* "The dignity and merit, power and authority, of the Messiah, in his exalted state, imply a continued *presentation* of his obedience and sacrifice, as *ever valid and efficacious*, for the pardon and acceptance, the perfected holiness, and the eternal happiness of all who are truly penitent, believing, and obedient."—*Dr. J. Pye Smith's* "*Priesthood of Christ*," p. 127.

priesthood. Another question arises,—Can that office be delegated to any one who does not possess the Divine titles and attributes of Christ? He is "consecrated for evermore" to make intercession, but not to offer any more sacrifice. He has offered *one* sacrifice for sins, and his Godhead made the sacrifice efficacious in atoning for sin and satisfying the demands of justice. The infinitude of his love caused him voluntarily to offer himself as a propitiation, and the infinity of his merits spreads a rich odour over the sacrifice, opening the door of the eternal heaven to all who trust in him, "We are sanctified through the offering of the body of Jesus Christ once for all;" and therefore there remaineth no more sacrifice for sins," (Heb. x. 10—26.) Unless, therefore, it can be shown that some other sacrifice be necessary, either because the one only sacrifice is defective, in the manner of offering, the person offering and offered, or the results following; or, that Jesus Christ has resigned his priesthood and ceased to intercede in the presence of the Father, no additional priest is required. Jesus Christ then still occupying his priestly office, and no more sacrifice being required, it is presumptuous in man to assume the priestly office, and especially that peculiar priesthood which in the person of Christ was consecrated for evermore. To belong to that priesthood, they must have sacrifices to offer which are efficacious in atoning for sin, not yet atoned, they must possess all the essentials for such a sacrifice, Divine attributes and Divine titles, and must enter heaven to make the sacrifice complete.* Such are the arrogant assumptions of

* "Under the Jewish law, there were many high priests in succession, and many who degraded the office by the feebleness and worthlessness of their characters; but the epithet 'great,' represents the Christian High Priest as supreme in dignity and every excellence; singular, sole, and unrivalled; having no equal, partner, or successor in his office."—*Dr. J. Pye Smith's "Priesthood of Christ,"* p. 81.

"Deriving his office immediately from God—having no successor in it."—*Ibid.* p. 20.

the "Latter Day Saints." They arrange themselves in official dignity with him, to whom "every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Phil. ii. 10, 11.) They call themselves priests when they have no sacrifice to offer, and no altar to consecrate. They intrude themselves on the prerogative of the Lord Jesus Christ, and in their mock priesthood fulminate condemnations on all those who question their authority, doubt their power, or reject their dogmas. These are the "*saints*" of these latter days, and this Gospel of theirs is the only effectual one, their teaching the only doctrine of truth; their messengers the only authorized officials in the church of Christ, and out of the pale of that *church* salvation is impossible! The apostle Paul prophesied that "in the last days," there would be those who would be "lovers of their own selves, covetous, boasters, proud, blasphemous, traitors, heady, highminded." τετυφωμενοι, (from τυφοω, to raise a smoke.) So these intruders make a great noise, and boast of many powers; but their noise is "sounding brass," and their power as smoke, more pernicious than beneficial. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men," (2 Tim. iii. 1—9.) Mormonism when tested by the infallible standard is reprobate. It is a base coin in the hands of unscrupulous men, who live but to impose on the credulous and unwary.

SECTION II.

MORMON ORDINANCES.

(1.) "Baptism for the remission of sins"—Held by Mormons as necessary to salvation—To be administered only by Mormon priests—J. Smith pardoned *before* baptism—Observations on Acts ii. 38, and 1 Peter iii. 21. (2.) Baptism for the *dead*—Not of modern origin—Observations on 1 Cor. xv. 29.

I. "BAPTISM for the remission of sins" is considered by the Mormons as "one of the ordinances of the Gospel."

1. The efficacy of baptism consists, according to Mormon doctrine, in the administration of the ordinance by a duly authorized person. It has been already shown that the pretensions to which they lay claim are erroneous; that their priesthood is an assumption, and consequently that all works wrought through such means are futile. As, however, they lay such stress on the (to them) doctrine of baptism, it may be necessary briefly to consider it. They not only baptise the living for the benefit of the living, but they also baptise the living for the benefit of the dead. They teach that there is in baptism a sacramental efficacy, and that without it sin cannot be pardoned, and the gifts of the Holy Ghost not received. It might be asked where is the utility of considering this question, for they themselves say where there is no priesthood the sacraments possess no virtue?

2. Baptism is held as necessary to salvation by the followers of Joseph Smith. "Verily, verily, I say unto you, they who believe not on your words, and are not baptised by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am."* "Many persons have flattered themselves

* "Book of Doctrines and Covenants."

that they can be saved without the assistance of a minister sent of God. But this is a vain, delusive hope; for Jesus hath expressly said, 'Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God.' Now, as no man can be saved out of the kingdom, it is necessary that he should be 'born' into the kingdom; and this would be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, require some one legally authorised to officiate in behalf of the candidate."*

3. Salvation is thus made dependent, not only on the act of baptism *ex opere operato*, but also on the person officiating, *ex opere operantis;* for the administrator must be "one legally authorised to officiate." He must believe in "new revelation," be able to work miracles, and impart the Holy Ghost by imposition of hands.

"Know assuredly, that unless you find some man who has been sent by the command of God, as was Aaron, and get him to remit your sins through your faith, repentance, and baptism, and have him to minister to you the Holy Ghost, as did the ancient apostles, you need not flatter yourself that you can be saved. Do not deceive yourself upon this all-important subject. Do not suffer any man to baptise or administer unto you unless God has spoken unto him by the voice of his servants, and authorised him to administer in his name. Do you inquire how you are to know an authorised man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny new revelation. He never will tell you that the canon of Scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He never will tell you that miraculous gifts are no longer

* "Kingdom of God," part i. No. 2, p. 8, by Orson Pratt.

necessary in the church of God. He never will tell you, that inspired apostles, prophets, and other officers are not requisite in the church now. He never will tell you that the '*ministration of the Spirit*' by 'the laying on of hands,' is done away by God's appointment. But he will tell you, that if you will receive his message, and be baptised by one having authority, that your '*sins shall be remitted*,' and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all impostors; for an impostor never had power to '*minister this Spirit*.' An impostor dare not promise you that you shall be filled with the Holy Ghost by the laying on of his hands; for he knows that such a promise would not be fulfilled; he knows that you would detect him to be a false teacher by complying with his conditions, and failing to receive his promise. An impostor, knowing that he has no power to give the Holy Ghost, as the ancient apostles had, will endeavour to persuade you that such power is not necessary now. He knows very well, that if he cannot get the people to believe that such power is not necessary in these days, that his own unauthorised pretensions will be at once detected.

"An impostor, like Simon Magus, may deceive ignorant people by witchcraft and sorcery, but he can never deceive them by pretending to give the Holy Ghost through prayer and laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the Spirit. This, then, is an infallible sign by which to distinguish true apostles from false ones. But does this infallible sign exist either among the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on

of their hands? If not, they are not the church of God, and their ministers are unauthorised; all their administrations are illegal and an abomination in the sight of God; salvation is not among them. Not one person among all their societies has been legally baptised."

Baptism for the remission of sins is a doctrine held by others besides the "Latter Day Saints." It is common to them with Roman Catholics, members of the Catholic Apostolic Church, or Irvingites, and Campbellites. With the exception of the latter, it is held in the same sense; that it is not only necessary to salvation, but must be performed by an authorised official. So that the Mormons represent it as "a grievous sin in the sight of God for any one to baptise, unless God has authorised him by new revelation to baptise in his name." *

So strongly as they express themselves on this *doctrine*, (for such it is to them, as well as an ordinance,) yet it appears that their founder and prophet, Joseph Smith, had his sins pardoned *before* he was baptised, and that this could admit of no doubt, for an angel declared it unto him. The first vision which Joseph Smith had was that of two angels, or "two glorious personages, who exactly resembled each other in their features or likeness. He was informed that his sins were forgiven."† Here, then, was remission of sins without baptism. Perhaps, however, this was not considered entire forgiveness, although announced by such "glorious personages," as we find that subsequently, being "entangled in the vanities of the world," he had a second visit from a "personage," who declared a second time, "that his sins were forgiven." Who this "personage" was the narrative does not exactly say, but leaves to inference, as the following description will show. "Notwithstanding the brightness of the light which previously illuminated the room, yet there

* "Kingdom of God," part i. No. 2, p. 6.

† "Remarkable Visions," p. 11, by Orson Pratt.

seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasant, innocent, and glorious appearance; so much so that every fear was banished from his heart, and nothing but calmness pervaded his soul."

"The stature of this personage was a little above the common size of men in his age; his garment was perfectly white, and had the appearance of being without seam."* Little conjecture is necessary to know who is intended here.

This occurred three years subsequent to the first vision, and yet it does not appear that he was even then baptised. Here, then, was an evident departure from the ordinary means of forgiveness, and that omission repeated. It was, therefore, unnecessary in his case, and if not necessary for Joseph Smith, how can it be made necessary for his followers? But if baptism be necessary to salvation, then these "glorious personages" could not have been messengers of Heaven, "sent forth by commandment to communicate to him that his sins were forgiven," seeing they did not baptise. By the Mormons' own showing, they were messengers of a falsehood. Subsequently, however, he was baptised, and it did not transpire until the "golden plates" were found, and he had received the power of translating the hieroglyphics, or "reformed Egyptian," by inspiration. His sins were not only pardoned, but he was, according to his own statement, actually inspired before he "obeyed the gospel by baptism." The ceremony was performed after this manner. "While we (Joseph Smith and Oliver Cowdery) were thus employed (in the work of translation), praying and calling upon the Lord, a messenger from Heaven

* "Remarkable Visions."

descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness! He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but this should be conferred on us hereafter; and he commanded us to go and be baptised, and gave us directions that I should baptise Oliver Cowdery, and afterwards that he should baptise me. Accordingly, we went and were baptised. I baptised him first, and afterwards he baptised me. The messenger who visited us on this occasion said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John.'" *

This occurred on the 5th of May, 1829, about six years after the second, and nine years subsequent to the first, intimation "that his sins were forgiven." Supposing Joseph Smith had died in the interim without such an immersion, the question arises, Would his salvation be secured? His sins were pardoned without baptism, and being in this condition he was prepared for heaven; but he was not baptised, and therefore, according to their theory, he was not prepared. He was and he was not prepared. He would and he would not enter heaven. But baptism is necessary to forgiveness of sin according to this doctrine, therefore he was and he was not pardoned,—he was in safety and in danger at the same time. This dogma, then, on which so much dependence is placed, that it forms the principal part

* "Millennial Star," vol. iii. p. 148.

of their teaching, is given up. The citadel is abandoned. It is useless to except Joseph Smith from the number of those for whom baptism was necessary. He was, on their own account, a wretched sinner, and needed remission of sin.

4. The chief Scriptures which the Mormons adduce to show the necessity of baptism are the following:—"Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (Acts ii. 38.) "The like figure whereunto even baptism doth also now save us," (1 Pet. iii. 21.)

On the first of these passages it may be remarked, that it contains an allusion to an inward and an outward act. "Repent ye;" be ye changed in mind and "be baptised;" make open confession of such change, "in the name of Jesus Christ." It was doing what the Apostle Paul says, making "confession unto salvation." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," (Rom. x. 9, 10.)

On the second passage it may be observed, that while Peter refers to the case of Noah as an illustration of his argument, he attributes no saving efficacy to the act of baptism, but to the expression of faith "in the resurrection of Christ." As Noah and his family were saved by entering the ark, so all believers are saved who are united to Christ. "There is therefore now no condemnation to them who are in Christ Jesus," (Rom. viii. 1.) As Noah saw no means of preservation from the predicted danger but the ark, which after a hundred years of toil he had prepared, amidst the scoffings

and railings of those who would not listen to his righteous preaching, so the believer enters the true ark, Jesus Christ, for safety from the impending dangers; and as by a figure Noah is said to be "saved by water," so "the like figure—baptism, doth also now save us." It is evident that no saving virtue is attributed, in either case, to the baptism of water. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood." We are "justified by faith without the deeds of the law," (Rom. iii. 24, 28.) "Believe on the Lord Jesus Christ, and thou shalt be saved," was the answer given by Paul to the Philippian jailer, when he inquired, "What must I do to be saved?" (Acts xvi. 30, 31.) Having thus seen that, according to their own practice, and the test of Scripture, that the Mormons have no authority for such teaching respecting baptism, this part of the subject will require no further consideration.

II. The Latter Day Saints hold the necessity of baptism for the dead.

1. This doctrine is based on the principle that if a man dies in his sins, which he must if not baptised by one of their authorized officials, he is inevitably lost. That this destiny may be obviated with respect to those who gave proof, while living, of sincerity and love of truth, and also of their immediate ancestors who died previously to this "latter day gospel" being preached, they immerse some one as the representative or substitute of such, believing that this will release them from a kind of purgatorial state into one of happiness.

2. The only text of Scripture which they adduce in support of the practice is the following:—"Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?" (1 Cor.

xv. 29.) The custom is mentioned in their hymns, as the following quotation shows:—

> "Then for this cause our body bends
> Beneath the liquid wave,
> In favour of our kindred friends
> Who slumber in the grave.
> * * * * *
> Thus, then, the dead we do baptise."
>
> HYMN cii. 4, 6.

The custom is carried to a great extent by them, so much so, that if they entertain any respect to the memory of great or good men, they will not hesitate to be immersed for such, and the Mormon is then said to be "baptised for the dead." An American writer says of them,* "They took it into their heads that General Washington and Dr. Benjamin Franklin were such choice spirits that they ought to have a place in heaven, which they could not unless Mormon philanthropy stepped in to deliver them. Accordingly, a Mormon disciple came forward to be baptised as the General's substitute, and another as Benjamin Franklin's, and these two respectable characters were inducted by proxy into heaven and the Mormon church." This method of saving those who have not departed in safety is much more expeditious and less expensive than the custom which obtains amongst the Romanists of prayers for the souls of the dead.

3. The doctrine of baptism for the dead is not of modern origin; indeed, all their peculiarities can be traced to some heresy of ancient time; and thus Tertullian and Ambrose held that the apostle in this passage, (1 Cor. xv. 29,) referred to the custom of vicarious baptism, or being baptised for those who were dead, the practice being of

* "Sketch of the Rise, Progress, and Dispersion of the Mormons," p. 9, by John Thomas, M.D.

having some one baptised in the place of one who had died without baptism. Grotius and Michaelis held a similar opinion; and the Rev. Albert Barnes, in his Notes on this passage, says, "That this custom prevailed in the Church *after* the time of Paul has been abundantly proved by Grotius, and is generally admitted." The commentator however adds, "But the objections to the interpretation are obvious. There is *no* evidence that such a custom prevailed in the time of Paul. It cannot be believed that Paul would give countenance to a custom so senseless and so contrary to the Scripture, or that he would make it the foundation of a solemn argument. If *this* custom had been referred to, his design would have led him to say, 'What will become of them *for whom* others have been baptised?' It is far more probable that the custom referred to in this opinion arose from an erroneous interpretation of this passage of Scripture, than that it existed in the time of Paul." There are two opinions held on the interpretation of the passage, "both," as Mr. Barnes says, "plausible, and one of which is probably the true one. One is, that the word baptised is used here as it is in Matt. xx. 22, 23, etc., in the sense of being overwhelmed with calamities, trials, and sufferings; and as meaning that the apostles were subjected to great trials on account of the dead, that is, in the hope of the resurrection; or with the expectation that the dead would rise."

"The other opinion is, that the apostle here refers to *baptism* as administered to all believers. This is the most correct opinion, is the most simple, and best meets the design of the argument. According to this, it means that they had been baptised with the hope and expectation of a resurrection of the dead. They had received this as one of the leading doctrines of the Gospel when they were baptised. It was a part of their full and firm belief that the dead would rise."

Dr. Hammond likewise, in his "Annotations," interprets the passage in the same manner. "Nothing can be more manifest than that this was his understanding (Chrysostom) of St. Paul's words, that being baptised in the faith and profession, as of other articles of the *Creed*, so of this particularly, and in the last place, of the *resurrection of the body*. Dr. Hammond likewise quotes Theophylact, Zonaras, Balsamon, and Photius, to the same effect. It is evident that some of the Corinthians became sceptical on the resurrection of the dead, for the apostle expressly affirms it, (v. 12,) and if they embraced a different doctrine what became of those hopes which they had cherished at their baptism? by giving these up, and centering all their hopes here, they would be miserable, while the dead in Christ have perished. "They also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable," (ver. 18, 19.) The doctrine of the resurrection was thus considered by the apostle of the utmost importance to the stability and comfort of the church at Corinth.

The Mormon dogma taught from this text is now shown to be engrafted only in appearance and not in reality. It has no genuine connection with the apostle's words or argument. It is a mere figment of their heated imagination, alike destitute of the authority of reason and Scripture. It is an excrescence of no utility, contrary to the analogy of faith, and the true interpretation of Scripture.

SECTION III.

MORMON CUSTOMS.

(1.) Anointing—Mormon practice of it differs from Roman Catholic—Texts on which they base the practice considered—Apostolic use of it—Common among the Jews—The apostles healed the sick without it.

I. ANOINTING is held by the Mormons as possessing peculiar power, when administered by a duly authorised person.

1. The Mormons do not hold the efficacy of the ceremony exactly in the same sense, nor practice it upon the same conditioned subject, as the Roman Catholics. The latter use the ceremony only as an "extreme unction" in the article of death, when there is no probability of the patient's recovery, and as preparatory to entering into another world. The Mormon has a different end in view. He anoints that the sick may recover and be restored to health, and thinks that by so doing he again introduces the apostolic practice into the church.

2. The Scriptures on which they rest their defence for this practice are, "And they cast out many devils, and anointed with oil many that were sick, and healed them," (Mark vi. 13;) and, "Is any sick among ye? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," (James v. 14, 15.)

The practice of anointing with oil may be harmless in itself, but when it is made a medium of conveying supernatural power, and so carrying out the design of pretended inspiration, it is necessary to consider the custom as it obtained in apostolic times, and to ascertain, if possible,

whether they attributed any healing virtue in its observance to the body or soul of the patient.

3. That it was a frequent, but not general or universal practice of the apostolic times, may be granted without prejudice to the argument. The chief and only important consideration lies in the estimate formed of it in the apostles' minds, as regards its efficacy or otherwise, of imparting miraculous healing to the body, and spiritual blessings to the soul. In order that we may arrive at a proper conclusion on this the only material point, it will be merely necessary, and with all possible brevity, to consider the texts already cited above.

4. Anointing with oil was a practice common among the Jews, and cannot therefore be considered a Christian institution. The Jews were accustomed to anoint the sick, supposing that the oil would have a soothing effect on the body and alleviate the pain. The good Samaritan is represented as pouring *oil* and wine into the wounds of the waylaid traveller on his way "from Jerusalem to Jericho," (Luke x. 34.) Josephus says that Herod was anointed with oil by order of his physicians. "Yet did he struggle with his numerous disorders, and hoped for recovery, and considered of several methods of cure. Accordingly, he went over Jordan, and made use of those hot baths at Callirhöe. And here the physicians thought proper to bathe his whole body in warm oil, by letting it down into a large vessel full of oil, whereupon his eyes failed him, and he came and went as if he were dying; and as a tumult was then made by his servants, at their voice he revived again."* The custom of anointing with oil still prevails in the East, amongst both Jews and Mohammedans, in cases of sickness. It is evident, therefore, that *oil* was considered as possessing medicinal properties. If, therefore, the anointing the sick with oil, as

* Josephus, "Wars of the Jews," book i. chap. xxxiii. 5.

mentioned by the apostle James, be properly interpreted, it would mean the use of those means by the skilful physician, which, with the Divine blessing, for which "the prayer of faith" is to be offered, might issue in the recovery of the patient. The apostle cannot mean that recovery would invariably follow, for then the patient need never die; but that all secondary means should be used, with resignation to the will of God, and at the same time earnestly soliciting his blessing.

5. The apostles frequently healed the sick without the use of means of any kind or degree. Anointing, therefore, was not necessary to such an end. It might be used, like the imposition of hands, or like our Saviour's anointing with clay the eyes of the blind man, as a sign of the aid or comfort which was sought from God. The usage, as a bare ceremony, was not instituted by Christ, nor commanded as of perpetual obligation by the apostles, seeing they frequently omitted its use; consequently, there can be no reason to suppose that it denotes any *peculiar* religious ceremony or "sacrament." Moreover, it was not the anointing with oil which saved the sick; the language of the apostle is, "And the prayer of faith shall save the sick." Faith places unwavering confidence in God; it leaves the case in his power; and while using the means, submits to his will. There is, therefore, no ground for the presumptions of any modern pretenders to the working of miraculous cures, which can be derived from these passages of Scripture.

SECTION IV.

MORMON PRETENSIONS TO MIRACULOUS POWERS AND PROPHECY.

(1.) Mormon claims to miracles—Definition of a miracle—Mosaic and Christian miracles—Evidence required of Mormon miracles—Their record of miracles—Failure to work them—Miracles no criterion of truth. (2.) Mormon prophecy—Prophecy a proof of Divine revelation—Prophecy extended sometimes to unbelievers—Smith's claims as a prophet—His failure therein—Mormon duplicity—Their miracles and prophecy visionary.

I. MORMONISM lays claim to the power of working miracles.

1. "A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature, wrought either by the immediate, or by the assistance, or by the permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose, and by the power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority, or Divine mission of some particular person."* A miracle being the effect of an immediate exercise of Divine power, and performed for a purpose worthy of God, it cannot be supposed that circumstances render it frequently necessary. Moses sustained his mission by miracles; and Christ working miracles in his own power and name, showed not only his Divine origin, but also his authority to teach. Such were the character and publicity of his miracles, and those of his apostles, wrought in his name, that the most prejudiced amongst the opposers of Christianity could neither gainsay nor deny them. The power by which these miracles were performed was not some new natural agent, till then only discovered, and kept a secret from the vulgar. Lapse of

* Horne, "Intro. New Test." vol. i. chap. iv. sec. ii.

time would have discovered such natural agent, if any existed; and the wonderful events would cease to be considered as miracles. "The Jews were convinced, with good reason, that the works of Jesus were beyond the powers of unassisted man."* "Their acknowledging the miracles, and attributing them to magic, as the unbelieving Jews do to this day, shows that the evidence for them, after the strictest scrutiny by the most bitter enemies, was perfectly undeniable, at the time and place when they were said to be performed."† If we apply this test to the pretensions of the Mormons, there will be discovered a signal failure.

2. Mormon pretended miracles are destitute of sufficient evidence to support them. Where is the place at which they were performed? Who witnessed the performance? Of what character were the miracles? Were they wrought in the presence of foes as well as friends to this "new gospel?" Look at the miracles of Christ and his disciples. They were done before thousands of the enemies of Christianity, as well as its professed adherents. "The number, variety, and manner of the miracles performed are a confirmation of the Christian religion. If only one or two miracles had been wrought, to confirm the truth of Christianity, it might have been considered as a fortunate chance, which occurred at a convenient season. But the number was very great; consequently, the opportunities of examination were increased, and of deception proportionably lessened. Besides, in one scene of miracles, hundreds were healed of different diseases, and thousands fed with a few loaves and fishes. There was likewise a considerable variety in the miracles of the New Testament. The manner in which these miracles were wrought also merits notice. They were generally instantaneous—the effects lasting—and men might for years afterwards see

* Archbishop Whately on "Christian Evidences," p. 32.

† Ibid. pp. 38, 39.

them. They were performed in the most public manner; multitudes were present."*

3. The advocates of Mormonism do not scruple to affirm that miracles have been performed by the followers of Joseph Smith. "Thousands, since the rise of this church, have been healed both in the church and out of it; insomuch that our enemies have been astonished, and have sought to impute these miracles to some other power than that of God. Therefore, if miracles be a proof that this church is of God, we have an abundance of evidence—in the blind seeing; the deaf hearing; the dumb speaking; the lame walking; the sick recovering; and in the copious manifestations of the power of God."† The apostle Paul appealed to his five hundred witnesses then living who had seen Christ after his resurrection. Can the *apostle* Pratt produce one hundred witnesses, or even ten, or five, or one solitary witness to his power of working miracles? It is useless for him to assert that "there is time enough yet to receive many blessings (miraculous powers), and for all the promises of Jesus to be fulfilled."‡ When Christ raised Lazarus, many believed on him; and such was the undeniable character of that miracle, that the unbelieving Jews sought to slay Lazarus as well as Christ, "Because that by reason of him many of the Jews went away and believed on Jesus," (John xii. 11.) So also "the rulers, and elders and scribes" could not deny the fact of Peter's miracle, performed at the Beautiful Gate of the Temple, in the name of Jesus of Nazareth. "For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it," (Acts iv. 16.) But where are the witnesses to Mormon miracles? When,

* Dr. Bogue's "Essay on the Divine Authority of the New Testament," pp. 117—120.

† "Reply to Remarks on Mormonism," by Orson Pratt, p. 3.

‡ Ibid. p. 3.

where, and under what circumstances were they performed? Until furnished with these direct, collateral, and circumstantial evidences, the fact is denied, and Mr. Pratt's veracity simply questioned.

4. The "saints" are instructed in the "Millennial Star," vol. xi. No. 10. p. 151, to "keep a true and faithful record" of these miracles, for it appears that this has been culpably neglected. The utility of it, however, must be questioned, if, as the writer says, "The heavens will record their acts; and this record will be reserved unto the judgment of the great day!" But we must present this notice to the "saints" *in extenso*:—

"KEEP A TRUE AND FAITHFUL RECORD.—The servants of God in the last days are entrusted with a measure of the spirit of wisdom, knowledge, and power, and are accountable to God for the use of the same. The heavens will record their acts; and this record will be reserved unto the judgment of the great day, to appear as a witness in favour or against them. Jesus told the Nephites that 'all things are written by the Father;' and he also commanded his twelve disciples to 'write the works of that people; for out of the books which shall be written shall the world be judged.' Jesus has also commanded the elders and officers of his church, in the last days, to keep a record of their doings. Have the servants of God been faithful in this thing? If we were weighed in the balances concerning this matter, I fear that many of us would be found wanting. 'He that loveth me,' says Jesus, 'keepeth my commandments.' Dear brethren, if we have been slothful heretofore, and neglected to keep this commandment of our Lord, let us be slothful and negligent no longer. Let each of the officers of the church procure a small blank book, and record therein their own labours, and every important incident connected with the work of God that passes under their observation.

"If every elder had, during the last nineteen years, kept

a faithful record of all that he had seen, heard, and felt of the goodness, wisdom, and power of God, the church would now have been in the possession of many thousand volumes, containing much important and useful information. How many thousands have been miraculously healed in this church, and yet no one has recorded the circumstances! Is this right? Should these miraculous manifestations of the power of God be forgotten and pass into oblivion? Should the knowledge of these things slumber in the hearts of those who witnessed them, and extend no farther than their own verbal reports will carry them? This negligence on the part of the servants of God ought no longer to exist. We should keep a record, because Jesus has commanded it. We should keep a record, because the same will benefit us and the generations of our children after us. We should keep a record, because it will furnish many important items for the general history of the church which would otherwise be lost. Every case of healing, and every miracle which Jesus shall perform through any of his children, should be faithfully recorded without any colouring or misrepresentation. The plain simple facts should be given, not from hearsay or from report, but from actual knowledge. The names of the persons healed; the persons present who witnessed the same; the nature of the complaint, disease, or sickness; the time, the place, and all the important circumstances connected therewith, should be entered on record.

"Let the president of each conference see that the most important and noted cases of healing are forwarded for publication in the 'Star.' If this method be observed, we shall soon have an invaluable amount of testimony, that will shut the mouths of infidels, and put to shame the advocates of the corrupt, powerless systems of modern Christianity,

"Only six persons, namely, Matthew, Mark, Luke, John, Paul, and Peter, have testified as eye-witnesses to the miracles wrought in the first age of Christianity. No unbeliever

or person out of the church has handed down a record of any miracles of which he was an eye-witness. We believe the testimony of these six writers to be true; they alone have testified as eye-witnesses. If this church presents the testimony of thousands of living eye-witnesses who have seen, and felt, and heard, who will not be able to see that the Latter Day Saints have a thousandfold more evidence in favour of miracles in these days than what can possibly be brought to prove the miracles of the apostles' days? Who will be so blind as not to see that the testimony of six thousand living witnesses, who have seen miracles with their own eyes, is far more weighty and powerful than the testimony of six dead witnesses? How do we believe that the lame man who sat at the Beautiful Gate of the Temple was healed? We believe it because Luke the writer of the Acts says so. He alone has recorded the fact. As a question of the same kind,—How shall the people in future generations believe that a man in Wales, who was perfectly deaf and dumb, was restored in a moment to his hearing and speech by the power of God through his servants? They will believe it because some servant of God like Luke has made a record of it. The lame man of whom Luke speaks has given the world no record of the miracle wrought upon him; but the deaf and dumb man who was healed in Wales is preaching to multitudes. No man out of the church has handed down a testimony to the miracle wrought upon the lame man; but the editors of papers, and persons unconnected with our church, all acknowledged the remarkable occurrence which happened to the deaf and dumb man in Wales, but they are unable to account for it; the same as Luke says, the Jews were unable to account for the notable miracle wrought on the lame man.

"The proofs which this church exhibit in favour of the Divine authenticity of the New Testament are far greater, and more convincing to the infidel, than all the historical

evidences brought forth by Paley, Lardner, and the most learned men of the age. Miracles wrought in our day are a proof to the infidel that the promises of our Saviour in the New Testament are true. If miracles are wrought now, says the infidel, they might have been wrought in ancient days, as the six writers of the New Testament testify. When Jesus actually fulfils his promise which he made to believers, and causes the signs to follow them, the sectarians must be blind indeed to cry out that 'the day of miracles is past.' The fulfilment of our Lord's words unto the believer will show to the honest in heart, of all nations, the difference between his church and the Papist and Protestant churches, who do away these signs, and have a form destitute of the power.

"Let the Saints purify their hearts before the Lord, and learn his commandments and do them, and seek diligently after the Holy Spirit with meek and humble hearts, that the powers of his kingdom may be more abundantly made manifest unto the confounding of false doctrines and the exposing of priestcrafts which now reign so universally throughout this land. Seek to know the will of God, and then do it; and you will increase in faith and power until the nations shall tremble at your presence."

"Miraculous Healing.—Brother Thomas Brown writes from Dover, under the date of April 16th, 1849. He says, that he has been for a long time searching after the truth, and through the blessing of the Lord he has at length found it. He states that the promise of the Saviour, that miraculous signs should follow the believer, has been mercifully manifested upon himself and his own family.

"One of his children, he states, was healed of the whooping-cough through the ordinances administered by the elders.

"He further testifies that his wife, who had for some

time been troubled with swelled limbs, was immediately healed by rubbing upon her limbs a walking-stick, which had been left by chance at his house by the elder of that branch; the swelling went down and the pain ceased. There is quite a similarity between this case and some of the cases in Paul's day. The sick in those days were healed by the power of God through the medium of handkerchiefs and aprons taken from the body of Paul and presented to them. (See Acts xix. 11, 12.)

"He further testifies that by an accident his own wrist was put out of place, and he was obliged to stop work, but a servant of God laid hands upon him, as Jesus directed, (see Mark xvi. 18,) and his wrist 'was restored to its former strength that moment.' He closes his letter by saying, 'Many times when sickness has been among my family, I have seen them raised forthwith to health and strength. But all the honour and praise be to God: even so, Amen.'

"Facts are stubborn things, and testify loudly in favour of the *promises* of Jesus, notwithstanding the mighty efforts of Papists, Protestants, and Infidels to disannul them, or limit them to the first ages of Christianity."

After all this parade we have "Brother Thomas Brown" writing "from Dover, under the date of April 16th, 1849." But where is the collateral testimony? Where the multitudes in Dover who witnessed this miraculous power, and who have subsequently believed in Mormonism? Dover is not a small place, and its inhabitants are fully capable of giving testimony to any "notable miracle" if such really occured. Two years after this miracle, according to the Census Returns in the Registration District of Dover, containing a population of 28,325 persons, there were two places occupied by the "Latter Day Saints" for worship, with an attendance of 70 morning, 80 afternoon, 130 evening in *one*, and a *maximum* of 130 in the other place. Can none of these be produced as witnesses to corroborate

"Brother Thomas Brown's" testimony? Here are within Dover and the surrounding neighbourhood 260 attendants at their places of worship; certainly some of these must be acquainted with the circumstances, and many of the 28,325 inhabitants would know it. How many of these attendants were real, open, and confessed Mormons? Were two hundred? If even this large proportion, it looks very like an imposition, that when such remarkable events transpired, and that in a population of such magnitude, so few heard, or hearing believed, that two years subsequently only two hundred believed in and followed Joe Smith. Very different were the effects which followed Peter's miracle; *three thousands*, and then *five thousands*, and finally, "multitudes both of men and women," believed. But what has become of the wonderful stick? It was "left by chance," and, perhaps, has disappeared by chance, unless it be preserved in the museum of the Mormons, while the letter is lying neatly folded in their archives. Cannot Mr. Pratt or some other apostle procure a few more of these wonderful sticks? It must certainly have been the growth of the promised land Utah; for no such "walking-sticks" are commonly used in this benighted land.

These miracle-workers have to admit failures. In the Millennial Star, August 1st, 1847, we are told, "It now becomes a painful duty to inform many who are not already aware of the severe indisposition of president Orson Spencer; a violent attack of fever immediately reduced him to a state of almost entire helplessness, in bed, and continued to prey upon him; being frequently abated in its violence, by the anointing and prayers of such as attended him, till the 16th, it left him in an extremely debilitated condition; since which time he has been free from the fever, *but has recovered strength* so very slowly, most of the time, *as to be almost imperceptible.*" These are their miracles! there was "the anointing and prayers," and all in vain; for "president"

though he was, he "recovered strength so very slowly, most of the time, as to be almost imperceptible." Let us glance at a real miracle: "And when Jesus was come into Peter's house, he saw his wife's mother laid, and *sick of fever;* and he touched her hand, and the fever left her; and *she arose and ministered unto them.*" If these latter-day apostles can cure diseases, by anointing with oil, and prayer, why was not "President Orson Spencer" healed? Surely he, a "President," had faith!

These men never work miracles when requested. Many an honest inquirer after truth has said, if you will work a miracle in my presence I will admit your claim; but the request has been evaded. The inquirer is put off with the bare assertion, We have performed hundreds of miracles in America! and when the request is pressed, then is the answer ready, Miracles are to confirm the believer, not to convince the doubter! Indeed. What said the Saviour! "Then began he *to upbraid* the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for, if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago." And, at another time, "If I had not done among them the works which none other man did, they had not had sin." Were these works done only, or principally even, to confirm believers? Certainly not. If these men can work miracles, *why* don't they? If they could in America, they can in England; and until they do, it would be folly, nay, sin to admit for a moment their pretensions.*

5. Dr. Chalmers says, "The same Paul, in his Epistle to the Corinthians, tells them that some of them had the gift of healing, and the power of working miracles; and that the signs of an apostle had been wrought among them in

* "Mormonism sifted," by E. B. Hickman.

wonders and mighty deeds. A man aspiring to the glory of an accredited teacher would never have committed himself on a subject where his falsehood could have been so readily exposed." Let the modern apostles of Mormonism give similar proof of their apostleship, and not, after such bold assertions of miraculous powers and miraculous doings, creep away with the observation, "If these signs follow the believer at any subsequent period of his life, either at or near the time of his entering the church, or *years afterwards*, it would prove the promises true and the message to be of God." *

All is thus put off for an indefinite time. We must wait for subsequent years—how many we are not informed—ere proof can be given that the doctrine is true, and before we can have evidence of genuine and authentic apostleship. But we deny that miracles are a sure criterion of doctrine. Antichrist will exhibit "power, and signs, and lying wonders—all deceivableness of unrighteousness in them that perish," to whom "God shall send strong delusion, that they should believe a lie," because "they received not the love of the truth," (2 Thess. ii. 8, 12.) In Deuteronomy xiii., there is "the sole and sure criterion pointed out, namely, the purity of the doctrine taught, and its full accordance with Scripture. This is the true touchstone of a religious system; this is the criterion of criteria. Prophecies and miracles may confirm, but they cannot legitimate a doctrine. In fact, it may be more correctly said, that it is truth which legitimates these. 'If any man preach any other gospel unto you—let him be accursed,' (Gal. i. 8, 9.) Say not, then, This system is true, for it has its prophecies and miracles; but rather ask, What doctrine does it teach? For if it teach error, then it is false. though it be studded all over with prophecies and miracles, (Isa. viii. 20.)

* "Reply to Remarks on Mormonism," p. 3.

Why, indeed, should it ever be forgotten that miracles are the appointed mark and livery of the son of perdition?" *

II. Mormonism boasts of the power of prophecy.

1. Prophecy constitutes one of the strongest evidences of the truth of Divine revelation. When God foretels future events by the mouth of his holy prophets, it is a sure test, not only of the foreknowledge of the Divine Being, but also that "holy men of God spake as they were moved by the Holy Ghost." In the accomplishment of these prophecies, we have a complete demonstration of the Divine mission, and a standing miracle, as the various prophecies are fulfilled, which no infidel can successfully resist, or the united efforts of antichrist overthrow.

"For this is one great excellency of the evidence drawn from prophecy for the truth of religion, that it is a *growing* evidence; and the more prophecies are fulfilled, the more testimonies there are, and confirmations of the truth and certainty of Divine revelation. And in this respect we have eminently the advantage over those who lived even in the days of Moses and the prophets, of Christ and his apostles." † A prophet is one who speaks by inspiration of the Spirit of God, and foretels things to come. Hence, by way of eminence, it is applied to Christ, *that great prophet*, who, according to the prophecy of Moses, (Deut. xviii. 18,) should come into the world. The title is not peculiar to the sacred penmen, as it is used by Herodotus, and Plato, and other heathen writers. It is applied by Paul to a heathen poet, (Tit. i. 12,) supposed to be Epimenides, who was thought by his countrymen, the Cretans, to speak by *Divine* inspiration. "It is well known that most of the heathen poets, apeing the prophets of the true God, laid

* "Irvingism and Mormonism tested by Scripture," by the Rev. E. Guers, p. 46.

† Bishop Newton on Prophecy, vol. i. p. 3.

claim to a Divine afflatus.* It was an opinion which obtained among the ancient heathens, that as men approached death, they were able to discern something of futurity. Thus Homer represents the dying Patroclus foretelling the fate of Hector, and the dying Hector denouncing no less certainly the death of Achilles. Socrates, Xenophon, Diodorus Siculus, and others, entertained a similar opinion.†

> "————O, I could prophesy,
> But that the earthy and cold hand of death
> Lies on my tongue." SHAKSPERE. *Henry IV.*

We have, however, to consider especially Divine prophecy as a proof of inspiration.

2. It cannot be denied that the gift of prophecy was sometimes extended to those who were not of the chosen seed, for God revealed himself to Abimelech, (Gen. xx.) to Pharaoh, (Gen. xli.,) and to Nebuchadnezzar, (Dan. ii.) He also spake by the mouth of Balaam, who was a heathen, as well as an immoral man, (Numb. xxiii.)

Leaving, then, the question of the persons through whom prophecies were pronounced, whether they were good or bad men, we ask, What are the claims of Joseph Smith to be considered a prophet?

"Suppose," says Dr. Olinthus Gregory, "there had been only ten men in ancient times who pretended to be prophets, each of whom exhibited only five independent criteria as to place, government, concomitant events, doctrine taught, effects of doctrine, character, sufferings, or death; the meeting of all which, in one person, should prove the reality of their calling as prophets, and of his mission in the character they have assigned him: suppose, moreover, that all events were left to chance merely, and we were to compute, from the principles employed by mathematicians

* See Parkhurst's Greek Lexicon, *sub voce.*

† See Bishop Newton, vol. i. pp. 50, 51.

in the investigation of such subjects, the probability of these fifty independent circumstances happening at all. Assume that there is, according to the technical phrase, an equal chance for the happening or the failure of any one of the specified particulars; then the probability against the occurrence of all the particulars in any way is that of the 50th power of 2 to unity; that is, the probability is greater than 1,125,000,000,000,000 to 1, or greater than eleven hundred and twenty-five millions of millions to one, that all these circumstances do not turn up, even at distinct periods. This computation, however, is independent of the consideration of time." When time, however, is considered, "it surpasses the power of numbers to express correctly the immense improbability of its taking place."* Of our Saviour it is said, "To him gave all the prophets witness;" and notwithstanding they prophesied at different times, and foretold different circumstances of the great Messiah, yet all were fulfilled in his birth, life, teaching, miracles, prophecies, death, and resurrection. Take any of the other predictions of the "holy men of old, who spake as they were moved by the Holy Ghost," and we arrive at the same result. Take Isaiah's prophecy concerning the Assyrians, Daniel's concerning the Babylonians, or Ezekiel's concerning the city of Tyre; and then consult the pages of history, and it will be discovered that these predictions were fulfilled to the letter; that the setting up of some kingdoms and dynasties, and the pulling down of others, were foretold ages before the facts transpired. Let these tests be applied to the pretended prophecies of Joseph Smith, and the delusions of Mormonism are dissipated; while he who fraudulently and impiously attempts to speak as under the name and authority of the Most High, is proved to be a deceiver and a false prophet. But it may be asked, Of what utility can it

* Dr. Olinthus Gregory on Prophecy.

be to consider the supposed prophecies of Smith, seeing that it has been already proved that the Book of Mormon is not an inspired production, and therefore all his claims to inspiration null and void? There is great force in this question; but we must not be satisfied with merely a breach in their fortress; the whole fabric must be demolished, and the *earthy* particles dissipated. The chief difficulty rests in bringing these tests to bear against the "baseless fabric," for these pretended prophecies are so general in their circumstances that a detailed analysis is impossible.

In the "Millennial Star," vol. xi. No. 11. p. 169, it is said, "All that is known concerning the New Jerusalem is what is revealed in the revelations of God, both of ancient and modern date. The most ancient prophecy which the saints are now in possession of relating to the New Jerusalem, was one delivered by Enoch, the seventh from Adam. This ancient prophecy was revealed anew to Joseph Smith, in December, A.D. 1830." It would appear from this that the "*ancient* prophecy" was lost, and it was necessary for it to be *revealed anew* to Joseph Smith. We have therefore the same authority for the former as the latter revelation, namely, the assertion of Joseph Smith, for be it observed that no mention of Enoch prophesying concerning the New Jerusalem is made in the Bible. "There are many great and important events predicted in this wonderful revelation, among which the gathering of the saints, and the great preparatory work for the coming of Christ, are clearly foretold.

We make the following extract:—

"And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah; and the day shall come that the earth shall rest; but before that day the heavens shall be darkened, and a veil of darkness shall cover the

earth: and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth to bear testimony of mine only begotten, his resurrection from the dead, yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion—a NEW JERUSALEM.'"

"From this extract, we learn the important fact that a holy city called ZION, or NEW JERUSALEM, is to be built up on this earth preparatory to Christ's Second Advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem should be located.

"The Book of Mormon, which the Lord has brought out of the earth, informs us that this holy city is to be built upon the continent of America, *but it does not inform us upon what part of that vast country it should be built.*"

Whilst, however, it is said here, "it does not inform us upon what part of that vast country it should be built," the "Book of Doctrines and Covenants" is more explicit. Therein we are informed that the "State of Missouri" was the highly favoured place intended.

"A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high, yea, the word of the Lord concerning his church established in the last days, for the

restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints, to stand upon Mount Zion, which *shall be the city New Jerusalem, which city shall be* BUILT, beginning at the temple lot, which is appointed by the finger of the Lord in the WESTERN BOUNDARIES of the STATE OF MISSOURI! and dedicated by the hand of Joseph Smith, jun. and others, with whom the Lord was well pleased," (sec. 4, par. 1st.)

"Verily this is the word of the Lord, that the *city New Jerusalem shall be built* by the gathering of the saints beginning at this place, even the place of the temple, *which temple shall be reared in this generation;* for verily this generation shall not all pass away, until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house," (sec. 4, par. 2d.)

"And it shall come to pass among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety. And there shall be gathered unto it, out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand," (sec. 15, par. 13th.)

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, *in this land, which is the land of* MISSOURI, *which is the land which I have appointed, and consecrated* for the gathering of the saints; wherefore *this is the land of promise*, and the place for the city of Zion. And thus saith the Lord your God, If ye will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the temple is lying westward, upon a lot which is not far from the court house; wherefore it is wisdom that the land should be pur-

chased by the Saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, *that they may obtain it for an everlasting inheritance*," (sec. 27, par. 1st.)

These passages have an unequivocal reference to the State of Missouri, and yet the saints were expelled thence in 1838. Subsequently, they found a resting-place in Illinois, and built a temple at Nauvoo, which was then to be the final possession of the "*saints*." But here also they enjoyed but a temporary lodgment; they were again expelled, and their city and temple destroyed. As they are at present at Utah, we must look in "the Valley of the Great Salt Lake" for the land of Mormon promise. And thus we find in the pages of "The Seer" that at length the true spot is found.* "Thus we see," says the editor, "that twenty years ago it was foretold in great plainness that Zion should flourish and rejoice upon the hills and mountains; thus, in an unexpected manner, Zion is placed in her appropriate position." The prophecy here referred to is found in the "Book of Doctrines and Covenants," p. 156, "which came through Joseph the seer, in September, 1831." The only mention in that pseudo-prophecy which can at all be drawn into a reference to Utah, are the passages, "Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a *hill*, or in a *high place*, to judge the nations;" and "she shall be an ensign unto the people." This prophecy, if such we may, without offending, call it, clearly refers to the judicial and heraldic state of the Mormon church; and certainly has no reference to the locality of the new sensual paradise of these "Latter Day Saints," situated, as Utah is, in the *valley* of the Great Salt Lake. But while we leave the Mormons to reconcile these inconsis-

* See vol. i. pp. 5—7.

tencies, it is clearly demonstrated that the former predictions were not fulfilled, and that the history of the sect explicitly gives the contradiction to the divination of Joseph Smith. It is of no avail for Mr. Pratt specially to plead on this point.* All his attempts at argument cannot invalidate the fact that the saints were exterminated, first from Missouri, and then from Illinois. Whether they were lawfully expelled, or otherwise, is not the consideration, although it would appear that Divine providence thus visited them because of their heretical doctrines and gross immoralities. The simple fact recurs—they were driven from Smith's promised land; and the prediction not being fulfilled, the proposition is fully proved that Smith was a false prophet, and not inspired.

When this their chief prediction is thus shown by their history and their own attempts at reconciliation to be falsified, it will be a work of supererogation to consider others equally contradicted by facts and testimony. But so possessed are they with this spirit of prophecy that "the elders of the church" in their orations continually predict of wars and rumours of wars, pestilence and famine; and as the Western Powers are now engaged in a mighty struggle with the northern despot, they point to this and "the pestilence which" now "walketh in darkness, and the destruction which wasteth in noon day," as evidence of their Divine mission, not considering that all this was foretold by the infallible Word centuries ago. We want no more knowledge on this, except how to prepare for the conflict, and how with patience and self-denial to await the glorious appearing of the great God, that we may be found blameless in that day of our Lord Jesus Christ.

It may be seen, however, how they succeed in some instances in inducing belief in their prophecies.

"The following is one very easy and designing way of

* See "Reply to Remarks on Mormonism," p. 5.

giving a prophecy, so as to produce great effect upon the people at large:—When a new convert is made, the elders write a letter unknown to the proselyte. So long as he remains faithful to them the letter is preserved, sealed, and in the hands of a third party; but if he leave them, a meeting is called, the letter is brought forth with solemn pomp, and its contents publicly read. They are found to be as follow, the date of the letter being that of the convert's admission to their body:—

"Dear Brothers and Sisters in ——.

"It seemeth good unto us, and also unto the Holy Ghost, to write to you a few words, which cause pain in our hearts, and will also pain you when they are fulfilled before you; yet you shall have joy. Brother ——— will not abide in the Spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries which have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent. When this sorrowful prediction shall be fulfilled, this letter shall be read to the Church, and it shall prove a solemn warning to all to beware. Farewell in the Lord."

Signed by the president and elder at the time of the conversion.*

4. We have thus examined the Mormon pretensions to the power of working miracles and prophecy, and discovered that they have no foundation in fact or history, but are alike visionary and deceptive. The claim to the apostolic office which they set up is not sustained by the doings they advance as evidence. That evidence is nugatory and contradictory. The office of the apostles was formative. They commenced and completed the construction of the church. "This is the distinction and peculiar glory of the apostolate, which was therefore personal, not transferable, not com-

* "Mormonism; its History, Doctrines, and Practices," p. 20, by Rev. W. Sparrow Simpson, B.A.

municable beyond the definite number; temporary, not hereditary, not consecutive and permanent; special or extraordinary, as related to the special design and work of founding in the world a new and peculiar social instrument for the accomplishment of Jehovah's spiritual designs. To speak of the apostles' successors is to betray ignorance of the apostolic office. The church could be formed only once; it was formed appropriately and perfectly by the apostles."* "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams," etc. (Deut. xiii. 1, 3.) The Mormons have a god like unto themselves, "flesh and bones," and about their own "size," and therefore a strange god; and even should their signs be fulfilled and their predictions verified, yet we are forbidden to turn aside from the true God to follow these dreamers, however cunningly devised their fables may be. Their path is one of error and superstition, one of infidelity and immorality; it leads not to, but from God and truth. Having candidly weighed these doctrines, we unfeignedly warn and exhort all to flee from that devious path and pestilential atmosphere. "Thus saith the Lord, Stand ye in the ways and see, and ask for the *old paths, where is the good way, and walk therein, and ye shall find rest for your souls*," (Jer. vi. 16.)

* "Ecclesiography," p. 87, by Rev. J. G. Manly.

PART IV.

MORMON MORALITY.

SECTION I.

MORMON MYSTERIES.

(1.) Secret ceremonies—Mysteries of two kinds—Former practices at Nauvoo—Oath of the Van Dusens. (2.) Resemblance between Mormonism and heathenism—Secrecy—Violation of it visited with death—The few only admitted—Holy water used—Anointing—Garment of peculiar virtue—Signs—Cries—Gestures—Libations—Oath—Licentiousness.

I. THE Mormons perform various secret ceremonies in their temple service.

1. The word "mystery," is of frequent occurrence in the apostolic writings, and means something secret, or hid; something not manifested or revealed. It is therefore used, not only in reference to *evil*, but also *good* things. In 1 Cor. ii. 7, the apostle distinguishes between the wisdom of the world and the wisdom from above. The latter he calls "a mystery." So, likewise, he speaks in another epistle of "the mystery of iniquity," (2 Thess. ii. 7.)

2. Mysteries may be said to be of two kinds:—

First. Such as would never have been known without revelation, but are understood when revealed. Of this number may be mentioned, the satisfaction of Christ, the pardon of sin on account of that satisfaction, and the eternal life purchased by the atonement made by the Son of God.

Second. Those of which we know the existence or reality when revealed, but cannot comprehend either their manner or mode. These are, the Trinity in Unity, the hypostatic union, or the union of the Divine and human nature in the Lord Jesus Christ.

The calling of the Gentiles is called a mystery, (Rom. xiv. 25; Col. i. 26, 27.) The spiritual union of Christ with his church is called a mystery, (Eph. v. 32.) The "Gospel" is also called a mystery, (1 Tim. iii. 16.) There was likewise "the mystery of iniquity," ἀνομιας, *lawless*, either without acknowledging the law or transgressing the law. "The mystery of iniquity" is either a lawless secret, for which there is no authority in law, or a secret transgression of an expressed law. The apostle said that this "mystery of iniquity doth already work." It was even in his time energetic and in operation. He might have alluded to those Judaizing teachers who had crept into the primitive church, disarranging the apostle's doctrines and institutions, as at Corinth, Galatia, etc.; or he might have referred to the Gnostics, in opposition to whom the apostle John wrote his Gospel and Epistles. John says, "Even now are there many antichrists," (1 John ii. 18; iv. 3.)

The Greeks and Romans had also their temple mysteries, such as the Bacchanalia, Eleusinia, and Dionysia. These were mysteries of iniquity. They were iniquities practised in secret, and of this character are the temple mysteries of the Mormons.

3. It cannot be supposed that the followers of Joseph Smith will publish their secret ceremonies, if those ceremonies are likely, when known, to be considered Pagan rather than Christian, demoralizing rather than elevating and ennobling. All the information which we can obtain respecting their private practices must therefore be obtained from those who formerly were of their number, and who, being initiated into their secrets or mysteries, had know-

ledge of them. Of this class are the following persons, who, having retired from the society of the Mormons, revealed certain things concerning their doings in secret, and which were published in America, under the title of the "Sublime and Ridiculous blended;" and reproduced in England by the title of "The Hidden Orgies of Mormonism, practised in Nauvoo and its Temple." These persons declare on oath, that the account which they published is strictly true. The following is a copy of the oath :—

"United States of America, Southern District of N. Y.

"I, McGee Van Dusen, and Maria Van Dusen his wife, being duly sworn, do depose and say, that the matters set forth in the pamphlet entitled the 'Sublime and Ridiculous blended,' by them published, are true, and that they themselves have passed through the initiatory ceremony by which thousands have been and are now being formed into a secret conspiracy against this nation.

"J. McGee Van Dusen,
"Maria Van Dusen.

"Sworn this 13th day of December, 1847, before me,
"David L. Gardiner, U. S. Commissioner."

It will be perceived that this occurred while as yet the temple at Nauvoo was standing. Since that period the "Saints" have been expelled from Nauvoo, and their temple, reared at a great expense, has been destroyed. But as these occult doings form a part of their religious ceremonies, there can be little doubt of the same, or very similar practices, obtaining at the new settlement at Utah, in the Great Salt Lake Valley. The design of the present section is to show in what respect the Mormon mysteries correspond with the secret ceremonies of the ancient heathens; then to inquire if such a resemblance to heathenism, and consequent dissimilarity to purity and Christianity, can be a mark of a true church; and, finally, if such as lead their unhappy votaries so astray can have any just claim to inspiration

and revelation. It will be necessary, therefore, to take the statement of the Van Dusens, and trace the similarity of Mormon with heathen mysteries.

II.—1. There are several points of resemblance between heathenism and Mormonism in these secret observances, but before particularizing it will be necessary to give a brief description of the interior of the late temple at Nauvoo. "In the centre of the basement, which is the full size of the temple, (eighty feet wide, and one hundred and twenty-eight feet in length,) is a baptismal font, supported by twelve oxen as large as life, heads fronting out each way from the centre, executed in solid stone. Two stairways lead into the font from opposite directions. All around the outside of this main floor are small rooms. On the first floor are three pulpits, and a place for a large choir; and on either side eight arched windows. Around the ball of the spacious attic are twelve small rooms, each lighted with a beautiful circular window, and a massive lock on the door." It appears that this house was built by special revelation. In 1841, this structure was commenced under the following circumstances:—"Joseph Smith issued a proclamation to all his followers in Nauvoo, etc., that God commanded them, through him, to build him a house, wherein he, the Lord, might reveal, through his prophet Joseph, *ordinances essential to their salvation*, which had been hidden from the church from the foundation of the world." Smith was killed during the erection of the building, and the Mormons on his death were thrown into great confusion, on the supposition that the object of the house had departed with Smith their prophet. Sidney Rigdon, however, who had been with Smith throughout the whole affair, and who was of the utmost importance to him, with other ambitious men of the sect, were not willing to let the good thing slip away from them so easily. After deliberation, Brigham Young, the present leader of the sect, secured to himself

the place previously held by Smith, and arranged things in such a way so that the design might be carried out fully while he secured the allegiance of all the faithful Mormons. "Accordingly, after a secret preparation in the temple, of a few individuals selected for that purpose, with closed doors, unknown to the main body of the people, we are called in, by two at a time, male and female, and are initiated into the mysteries, and bound, at the *expense of life*, not to tell another,—*not even* a *Mormon*." *

2. The *Eleusinia* was a festival observed every fourth year by the Cretans, Lacedæmonians, and others; but more particularly by the people of Athens, every fifth year at Eleusis in Attica, where it was introduced by Eumolpus, B.C. 1356. It was the most celebrated of all the religious ceremonies of Greece, whence it is often called by way of eminence, μυστηρια, *the mysteries*. †

The Dionysia or Bacchanalia were introduced into Greece from Egypt, by Danaus and his daughters, or by a certain Melampus. It has been thought that the Dionysia of the Greeks are the same as the festivals celebrated by the Egyptians in honour of Isis. ‡

Mormonism bears a striking resemblance to these heathen religious ceremonies. The particulars must be gathered from the testimony of the Van Dusens and from Lempriere's Dictionary.

(1.) (*a.*) Secrecy was observed, and the violation of it punishable with death.

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"We are called in, by two at a time, male and female, and are initiated into the mysteries, and bound, at the *expense of life, not to tell another*—not even a Mormon."—*Van Dusen.*	"It was so superstitiously observed that if any one ever revealed it, it was unsafe to live in the same house with him. Such a wretch was publicly put to *an ignominious death*."—*Eleusinia.*

* Van Dusen, p. 12.

† Lempriere's Classical Dictionary. ‡ Ibid.

(*b.*) In either case, a temple was erected to celebrate these mysteries.

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"The following process is what myself and wife were personally taken through, in turn with upwards of twelve thousand others, in the *winter* of 1846, said to be our reward, as revealed from God to Joseph Smith, for erecting that splendid edifice, and the *express object* for which it was built."—*Van Dusen, First Degree in the Temple.*

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"The candidates, crowned with myrtle, were admitted by night into a place called *the mystical temple*, a vast and stupendous building."—*Eleusinia.*

(*c.*) Entrance was only granted to the privileged.

"We have notice to appear at the temple at five in the *morning*, (winter.) I am instructed to wear white drawers. My wife is to bring her night clothes with her. What these are ordered for, we have no idea in the least. We pass up the main winding stairway, from the base to the attic story—then called and placed in front of a closed door that opens on a floor the whole size of the temple. I am ordered now to take my wife and pass through this door, which opens as we approach it. We are brought immediately into a narrow hall; at the further end of the hall a man stands; as we approach him, he says, you must here separate; directs me through a door to the right, my wife through one at the left, in an opposite direction. I next pass through an *examination* to the effect, whether I am suffi-

"As the benefits of expiation were so extensive, particular care was taken in examining the character of such as were presented for initiation. Such as were guilty of murder, though against their will, and such as were convicted of witchcraft, or any heinous crime, were not admitted, and the Athenians suffered none to be admitted but such as were members of their city. This regulation, which compelled Hercules, Castor, and Pollux, to become citizens of Athens, was strictly observed in the first ages of the institution, but afterwards all persons, barbarians excepted, were freely initiated."—*Eleusinia.*

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ciently responsible to receive what they are about to commit to me, etc. If I am known to be so, I am initiated through; if not, I go no further. After undergoing an examination of this kind, I am ordered by the conductor to lay off my outside clothes, such as coat, vest, pants, boots, etc., and lay them in the centre of the floor." —*Van Dusen, First Degree.*

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(*d.*) Holy water used in these ceremonies.

"I am next conducted through a door into another room, which is considerably shaded, nearly to twilight. There is a variety of ceremony going on in this room, some of rather too delicate a nature to speak of, as this work is designed to be read by all classes of both sexes. I am, however, divested of the remainder of my clothing, which leaves me in a state of perfect nakedness, and placed in a horizontal position in a *bath* of *water* that has been prepared for that purpose, and am washed from head to foot, with the following ceremony:—'I wash you that you may be clean to perform the work assigned to you; —your eyes, that you may see the glory of God; your ears, mouth, arms, and breast; your —— thus and so; your (I dare not explain); and so down to your feet,' etc. All this time I am rolled about in the bath, half strangled, under a considerable excitement, etc. At last the priest pronounces me clean," etc.—*Van Dusen, Second Degree.*

"The person who assisted was called *νδρανος*, from *νδωρ*, water, which was used at the purification, and they themselves were called *the initiated.* As they entered the temple they purified themselves by washing their hands in *holy water*, and received for admonition that they were to come with a mind pure and undefiled, without which the cleanness of the body would be unacceptable. The *second* day was called Αλαδε, *μυσται*, *To the sea, you that are initiated*, because they were commanded to purify themselves by bathing in the sea."—*Eleusinia.*

(*e.*) Anointing was also a part of the ceremony in both cases.

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"I am now ordered out of the bath in a standing position, and have perfumed oil poured from a cow's crooked horn on the top of my head, until it runs partly over my body. I am now said to be the Lord's anointed, etc. After this the priest lays his hand on my head and ordains me to be a king in time and eternity."—*Van Dusen, Second Degree.*

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"The Hierophantes, *the revealer of sacred things*, anointed his body with the juice of hemlock."—*Eleusinia.*

(*f.*) A garment to which was ascribed a peculiar virtue was put on the neophyte.

"I am presented with, and have put on, what they call an under garment. This is a tight fit, made of white cotton cloth, with two marks cut in it, a square on the breast and a compass on the knee. I am told this garment represents the white stone in Scripture. I here have a new name given me. I am told also that I am to wear this garment under my clothes *while I am in the world. God has ordered this; and I can receive no harm while I have it on.*"—*Van Dusen, Second Degree.*

"The garments in which they were initiated were held sacred, and *of no less efficacy to avert evils than charms and incantations.* From this circumstance, therefore, *they were never left off* before they were totally unfit for wear, after which they were appropriated for children, or dedicated to the goddess," (Ceres.) "The initiated were under the particular care of the deities."—*Eleusinia* "In the Dionysia they wore 'white *striped* garments.'"

(*g.*) They used certain *signs*, and had *two precious stones.*

"The compass on the knee signifies our willingness to bow always; the square, God's protection," etc.—*Van Dusen.*

"With the records was found 'a curious instrument,' which con-

"The holy mysteries were read to them from a large book called πετρωμα, because made of *two stones* fitly cemented together."—*Eleusinia.*

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sisted of *two transparent stones.* It was an instrument by which they (the seers) received revelation of things distant," etc.—"*Remarkable Visions,*" *by Orson Pratt.*

"We have certain signs, grips, key-words," etc.—*Van Dusen.*

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(*h.*) Both have cries in their ceremonies.

"My conductor knocks at the door; one from within asks, 'Who is there?' My conductor replies," etc.—*Van Dusen, Sixth Degree.*

"Both sexes joined in the solemnity, filling the air with hideous shrieks and shouts, and crying aloud, 'Evoe Bacche! Io! Io! Evoe! Iacche!'" etc.—*Dionysia.*

This transpires after his wife had joined him.

"All is now silent for a time; the silence is at length broken by a rumbling noise from a distance; the noise terminates in a voice." The patient, who is supposed to be Adam in embryo, hears a representation of God creating the world, etc.—*Third Degree.*

"Strange and amazing objects presented themselves; the place seemed to quake—resplendent fire—gloomy darkness and horror—thunders — hideous noises and howlings were heard, etc. This was called *intuition.*"—*Eleusinia.*

(2.) The comparison has hitherto been confined, with one exception, to the Eleusinia. It is equally forcible with respect to the Dionysia, or with both combined.

(*a.*) Unseemly *gestures* are introduced, and feigned representations of the Almighty Creator.

"I am next ordered to change my position to a sleeping one, as if fulfilling, 'And the Lord God caused a deep sleep to fall upon Adam,' etc. I am ordered to put my head low, and feign a deep sleep. The *individual representing the Almighty* continues his work,

"The worshippers imitated, in their dress and actions, the poetical fictions concerning Bacchus. — Their gestures and actions were like those of a drunken man. The priests put serpents in their hair, and, by the wildness of their looks, and the oddity of their actions,

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as if fulfilling, 'And He took a rib,' etc. He then passes out of the room, and is supposed to have formed the woman of the rib; he soon returns with the woman. I am saluted by a loud voice, 'Adam! here is thy companion,' etc. I now raise my head, and awake out of my feigned sleep, and, to my surprise, a female stands before me; her dress consists of an under *piece of linen*, white stockings, long nightgown, and a white head-dress, looking me directly in the face with a smile." "After a second squint at this new-made Eve, I found her to be my wife." She has gone through a similar ceremony. "We are now supposed to be Adam and Eve, and the reason of my shirt being outside, and she having on nightclothes, is to represent nature. I am next ordered to take Eve into another apartment."—*Van Dusen, Third Degree.*	they feigned insanity." — *Dionysia.*
	"The Hierophantes (the chief who attended at the initiation) is said to have been a type of the *powerful Creator of all things*, Δαδουχος of the sun, Κηρυξ of Mercury, and ὁ ἐπι βωμῳ of the moon."—*Eleusinia.*

(*b.*) Libations are offered in these ceremonies.

This place "is covered with green trees, etc., forming alleys, walks, etc." A farce is then performed, in which the Almighty and the devil have representatives, and the temptation of our first parents is imitated. "We are now conducted into a fifth room," and a burlesque of all the sects is gone through, in which "an individual, representing the devil, comes in with great glee." He "holds in	"It was usual to bring a vessel of wine, adorned with a vine branch."—*Dionysia.* "The last day of the festival was called *earthen vessels*, because it was usual to fill two such vessels with wine, one of which being placed towards the east, and the other towards the west, which, after the repetition of some mystical words, were both *thrown*

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his hand a long-handled wooden noggin, which holds about a pint; he drinks, and hands the noggin to us; we drink, and hand it back." The supposed devil rails against the Mormons, and says, that unless something can be done to stop their progress all the sects will be overthrown. "He is commanded to leave, and let the sects alone. He *now drops his noggin*, and flees out of the room with great haste and fury. The supposed Lord having thus conquered the devil, recommends the only true way to us, that is, the apostolic way, which he says is Joseph Smith's doctrine in every particular."—*Fifth Degree.*

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down, and the wine being spilt on the ground, was offered as a libation."—*Eleusinia.*

(*c.*) An oath is exacted from all those who are initiated, who are sworn to secresy on pain of death.

"We are required to kneel at this altar, where we have an *oath* administered, to the effect that we will, henceforth and for ever, use all our influence to destroy this nation, and teach it to our posterity. We are sworn by a solemn oath, that we will never reveal to any person what we do and see in the temple." The oath is as follows:—"You do solemnly swear, in the *presence of Almighty God*, his angels, and these witnesses, (pointing to individuals in the room that have secret instructions to take life,) that you will, from this time henceforth and for ever,

"This mysterious secresy was solemnly observed and enjoined to all the votaries; and if any appeared without proper introduction, he was immediately punished with death."—*Eleusinia.*

"It was unlawful to reveal whatever was *seen* or *done* during the celebration. The chief persons that officiated took solemnly an oath before their appointment."—*Dionysia.*

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begin and carry out hostilities against this nation, and teach it to your children; and to keep the same intent a profound secret now and for ever, so help you God."—*Sixth Degree.*

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(*d.*) Strange apparel is put on them, and they are at liberty for all licentiousness.

"I now pass through a door into a very large and spacious room, perfectly light, representing the celestial kingdom of God. This being the last room, we are all clothed in the apparel of kings and queens, with crowns upon our heads; here we remain as long as we please, kings and queens, sometimes numbering hundreds. In this room are all the mysteries of the kingdom taught, such as what is called the spiritual-wife doctrine. The women are here instructed by this leader, through his roundabout stratagem, that they are no more under obligations to their husband, if they have one (if he or his associates take a notion to her,) and it is their privilege to leave their lawful husband, and take another; and it is the privilege of some kings to have scores, yes, hundreds of queens, especially the king of kings, Brigham Young. Here is the secret of the spiritual-wife doctrine:—Their kingdom is to consist in their own posterity, and the more wives the greater his opportunity of getting

"They clothed themselves in fawns' skins, fine linen, and mitres; crowned themselves with garlands of ivy, vine, fir, etc. Both sexes joined in the solemnity. They were a scene of lewdness, extravagance, and debauchery. Among the Romans, both sexes promiscuously joined in the celebration during the darkness of the night, and impure actions and indulgences prevailed at the solemnity."—*Dionysia.*

So, likewise, the Eleusinia were observed at Rome, with "freedom and licentiousness."

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a large kingdom. It is an object to one that holds this doctrine sacred, as thousands do, to get all the women he can; consequently, it subjects that portion of the female sex over which he has influence eventually to literal ruin."—*Seventh Degree.*	

3. It will now be seen that Mormonism is only heathenism in the nineteenth century of the Christian era. The question therefore arises, Can such a society be a Christian church? Is such impurity, burlesque, and blasphemy compatible with the religion of Jesus Christ? Does it tend to elevate man in mental vigour or moral beauty? Is it the way to raise man above "the corruptions which are in the world," that he may "partake of the Divine nature?" Instead of making its unhappy votaries attractive with virtue, it causes them to become repulsive with vice. Instead of making them sublimely beautiful in society, they become loathsome and plague-spots, alarmingly injurious to the best interests of the dearest relationships. For such persons to pretend to be sent of God and inspired apostles, only heightens their iniquity and exhibits their deep depravity. They have soared too high in their pretensions. Icarus attempted to fly with wings cemented with wax; his flight proved his destruction when the sun melted the cereous substance, and his presumption was a fatal experiment. So these pretenders, who attempt to soar to heavenly inspiration with their *earthly* volume, cannot endure the test of that glory which "gilds the sacred page," and shines "majestic as the sun." They are of the earth, and return to it.

SECTION II.

POLYGAMY, OR, THE SPIRITUAL-WIFE DOCTRINE.

1. "Celestial marriage," or, "plurality of wives"—Origin of the *doctrine* amongst the Mormons—Produces an unexpected catastrophe—More fully taught to the faithful few—Testimony of Martha Brotherton—Polygamy openly avowed. 2. Mormon authority for polygamy rests on *one of their own revelations*, an *ex post facto* one—Polygamy practised at Utah—Proved by two witnesses—Revelation permitting plurality—Smith allowed, but not his wife, to practise the sin—Robert Owen and Orson Pratt—Mormon revelations at variance—Natural theology condemns polygamy—Existing state of society condemns it—No benefit in adopting it—Opposed to Scripture—Patriarchal custom—Rules for polygamy—Mormon interpretation of Scripture—Old Testament—New Testament—Blasphemy—Glorying in polygamy—Libel on Luther.

I.—1. This doctrine of the "Latter Day Saints" has been fully developed recently under the name of "Celestial Marriage," in the pages of a work entitled "'The Seer,' "in commemoration of Joseph Smith, the great *seer* of the last days." It is edited by Orson Pratt, one of the Mormon apostles. The practices of "*plurality of wives*, as developed in a revelation given through Joseph the Seer," and of "Celestial Marriage, or, Marriage for all Eternity," are fully stated, and their vindication attempted. This doctrine follows as a necessary consequence from their temple mysteries, and although worthy only of condemnation by all pure minds, yet it can excite no surprise with those who are acquainted with their notions respecting the Deity, and their vaunted claims to new revelation. As the utmost care will be necessary in treating of this part of their doctrines, that modesty may not be offended, references will be merely given in many instances to their writings on the subject. Nothing but a firm conviction that duty demands the

exposure could have induced this notice of the corrupt system.

2. It will be necessary to give an account of the origin of this doctrine, and trace it until its full development.

The doctrine did not originate with "the prophet," although it was subsequently confirmed by him through Mormon revelation. Sidney Rigdon stole a march on Joseph Smith in this particular, as it appears that he was the first to teach the "spiritual-wife doctrine."

Mr. Mayhew, in his "History of the Mormons," p. 125, says, "The power and influence of Joseph were too great not to excite envy, and Sidney Rigdon did great mischief by introducing a novelty called the 'spiritual-wife' doctrine. This caused great scandal, both among the Mormons and among their enemies. Joseph himself appears, unless he has been grievously maligned, and unless the affidavits published by his opponents were forgeries, to have had as great a *penchant* for plurality of wives as Mahomet himself. Sidney Rigdon, according to the same authority, outdid him in this respect, and had 'revelations' of his own, which he made subservient to the gratification of his passions. There was possibly some exaggeration in these stories, but they do not appear to have been wholly unfounded, as far as Rigdon and some others were concerned."

Mr. Mayhew might with equal justice have included Smith himself, for the evidence tends to criminate him as well as "his indiscreet friend Rigdon."

Notwithstanding the general prosperity of the Mormons at Nauvoo at this time, "the 'spiritual-wife' doctrine of Sidney Rigdon was the cause of the greatest scandal, and ultimately produced an unlooked-for catastrophe."* "In addition to the troubles and difficulties springing from the persecution of his Missourian enemies, Joseph was exposed

* Mayhew, p. 125.

to vexations and dangers of a kind even more exasperating."* While Smith imagined that he was the only authority in matters of religion, others judged him as an impostor, and yet continued members of the sect. Many of these considered that their revelations were quite as valid as his, and conceived that they had a right to any number of wives, provided they could maintain them. Smith could not admit of this, and therefore excommunicated all who contended for such practices; while he himself, if testimony can be relied on, taught and practised the same immorality. He had particular trouble in this respect with one Higbee, who, after being cut off from the society, brought an action against Smith, which involved him in large legal costs. Higbee lost his suit, brought before the municipal court of Nauvoo, of which Smith as mayor, and the leading "Saints" as aldermen, were members *ex-officio*. Not foiled in this, however, Higbee accused "Joseph himself of the very crimes with which he had charged Higbee." The schismatics gave currency to a report which "led to important and unforeseen results. It was asserted that one Dr. Foster, a Mormon, and member of the Danite band, or Society of the 'Destroying Angels,' organised in Missouri for the defence of the 'Saints,' having been absent from home, had suddenly returned without giving notice to his wife, and found the carriage of the prophet at the door. Having been cut off from the church, and having, it is alleged, had previous suspicions of an improper intercourse between Joseph and his wife, he questioned Mrs. Foster as soon as Smith took his departure, when the lady confessed that Joseph had been endeavouring to persuade her to become his 'spiritual wife.' The Mormons then, and ever since, have indignantly denied the truth of this particular charge; and of all the charges brought against Joseph as regards a

* Mayhew, p. 150.

plurality of wives; and in especial reference to the 'spiritual-wife doctrine,' they allege what appears from his whole career to be most probable, that he was at all times most anxious to preserve the church free from taint, and to exclude adulterers, seducers, and persons of immoral lives."* Mr. Mayhew has probably changed his opinion now, on discovering that the very doctrine depends on a revelation given by Smith at this very time, and which therefore leaves but little if any doubt that he was as great a criminal as those whom he excommunicated.

A newspaper, called the *Expositor*, was commenced to be published at this time, and Dr. Foster was one of the chief promoters of the design, assisted by others of the excommunicated. "In the first number was printed the affidavits of sixteen women, to the effect that Joseph Smith, Sidney Rigdon, and others, had endeavoured to convert them to the "spiritual-wife" doctrine, and to seduce them under the plea of having had especial permission from Heaven. This was somewhat too daring; and Joseph Smith, in his capacity of mayor of Nauvoo, immediately summoned the aldermen, councillors, and other members of the corporation, to consider the publication. They unanimously declared it to be a public nuisance, and ordered the city marshal 'to abate it forthwith.' A body of the prophet's adherents, to the number of two hundred and upwards, sallied forth in obedience to this order, and proceeding to the office of the *Expositor*, speedily rased it to the ground. They then destroyed the presses, and made a bonfire of the papers and furniture."† The issue of this proceeding was, that a warrant was taken out against the prophet and sixteen others, who had been aided and abetted in this destruction of property. Smith refused to acknowledge the validity of the warrant, and the constable was marched out of Nauvoo by

* Mayhew, pp. 151, 152. † Ibid. p. 153.

the city marshal. The opposition to law thus manifested against the authority of the county officers caused the militia to be called out to support the officer in the arrests. Smith and his brother Hyrum, however, gave themselves up to the authorities, and while in prison they were attacked by a lawless mob, who shot both of them dead. Here, then, was the dreadful catastrophe which arose from the spiritual-wife doctrine. No one can justly vindicate the conduct of Smith's murderers, any more than Smith can be considered a martyr in the cause of truth. If a martyr at all, he was one to the pernicious and immoral doctrine of plurality.

3. These were the first-fruits of the "spiritual-wife" doctrine, which was soon more fully and openly taught, but only then amongst the faithful few. To deceive those who were not of their number, they denounced adultery and fornication, and thus led others to the conclusion that the reports concerning them were libels on their conduct, and contrary to their declared sentiments. Testimony, however, is not wanting to the perfidious conduct of Joseph Smith, who endeavoured to persuade his victims, and justify his conduct, by pretending that he had received a revelation from God. One Martha Brotherton, of Manchester, brings the whole charge against Smith. She says, "I had been at Nauvoo nearly three weeks, during which time my father's family received frequent visits from elders Brigham Young and Heber C. Kimball, two of the Mormon apostles; when, early one morning, they both came to my brother-in-law's (John M'Ilwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however, they urged me to go the next day, and spend one day with them. The day being fine, I accordingly went. * * * * He led me up some stairs to a small room, the door of which was locked, and on it the following inscription:

'Positively no admittance.' He observed, 'Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing-office, Martha.' He then left me in the tithing-office, and went out I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after Joseph came in and spoke to one of the clerks, and then went up-stairs, followed by Young. Immediately after, Kimball came in. 'Now Martha,' said he, 'the prophet has come; come up-stairs.' I went, and we found Young and the prophet alone. I was introduced to the prophet by Young. Joseph offered me his seat; and to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, locked the door, closed the window, and drew the curtain. He then came and sat before me, and said, 'This is our private room, Martha.' 'Indeed, sir,' said I, 'I must be highly honoured to be permitted to enter it.' He smiled; and then proceeded, 'Sister Martha, I want to ask you a few questions; will you answer them?' 'Yes, sir,' said I. * * * * 'To come to the point more closely,' said he, 'have not you an affection for me, that, were it lawful and right, you could accept of me for your husband and companion?' * * * * 'I therefore said, If it were lawful and right, perhaps I might; but you know, sir, it is not.' 'Well, but,' said he, 'brother Joseph has had a revelation from God, that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and, if you accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and

brother Joseph will marry us here to-day, and you can go home this evening, and *your parents will not know anything about it.*' 'Sir,' said I, 'I should not like to do anything of the kind without the permission of my parents.' * * * 'Well,' said he, 'I will have a kiss, anyhow;' and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. 'Well,' said Young, 'sister Martha would be willing if she knew it was lawful and right before God.' 'Well, Martha,' said Joseph, 'it is lawful and right before God—I *know* it is. Look here, sis.; don't you believe in me?' I did not answer. 'Well, Martha,' said Joseph, 'just go a-head, and do as Brigham wants you to—he is the best man in the world, except me.' 'O!' said Brigham, 'then you are as good.' 'Yes,' said Joseph. 'Well,' said Young, 'we believe Joseph to be a prophet. I have known him near eight years, and always found him the same.' 'Yes,' said Joseph, 'and I know that this is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham you shall be blessed. God shall bless you, and my blessing shall rest upon you; and if you will be led by him you will do well; for I know Brigham will take care of you; and if he don't do his duty to you, come to me and I will make him; and if you do not like it in a month or two, come to me, and I will make you free again; and if he turns you off, I will take you on.'" * Mr. Mayhew very charitably supposes that these things are the fabrications of Smith's opponents, and adduces several quotations from their authorized works, condemning adultery and all licentiousness,

* Mayhew, pp. 304, 305.

but it must be remembered that the Mormon notion of adultery is very different from that which he understands as such, for they think, teach, and practice *plurality*, while they deny that such constitutes adultery. Unequivocal testimony can now be produced, which fully establishes their views on the subject during the lifetime of Smith, and which leaves but little, if any doubt, that Martha Brotherton's narration is strictly true. Quotations will be produced in which *one wife only* was allowed, not only to be followers of Smith, but to Smith himself; and yet, we are informed that the authority for *plurality of wives* rests on a revelation given to Smith. When the latter is thus publicly avowed and vindicated, it is a false charity which would believe them incapable of such immoral practices. Polygamy is unblushingly avowed and defended by the chief officers of the sect. It is considered by them as the acme of perfection, and as the peculiar prerogative of the "*saints*." The doctrine is held so sacred by them that it is an essential article of their religion, and the non-receiving of which will hazard their salvation. When such base systems as these are openly declared, it becomes a painful but necessary duty to expose the demoralizing villany. Epithets are not arguments, and should always be avoided against persons. Principles are different, and are either good or bad, moral or immoral in their tendency, and it is a false modesty and an affected kindness which does not ascribe to them their proper quality.

II.—1. The Mormons rest their doctrine of "*plurality of wives*" on *one of their own revelations.*

This revelation was "given to Joseph Smith, the seer, in Nauvoo, July 12th, 1843," about twelve months before his death; and there is, therefore, every reason to believe all that is said concerning the criminal indulgences of this false prophet. It appears that Smith made inquiry of the Lord concerning the lawfulness of plurality, which leads to

the supposition that the revelation was required on a very peculiar emergency, and if the testimony which has been produced is worthy of credit, it will be manifest that such was the case. It was, according to report, and which also appears on the very face of the document, a mere *ex post facto* revelation after the accomplishment of the wickedness. If this be true—and reason combined with testimony leads to such a conclusion—then it will be seen to what an extent this modern revelator, seer, prophet, translator, mayor, general, candidate for the presidency, etc., was led by his carnal desires and blasphemous pretensions to inspiration. "Full of all wickedness," he scrupled not at any means to gain a desired object, however shameful and appalling. The history nauseates, while the blasphemy makes the mind revolt at such practices claiming the sanction of the holy and incorruptible Deity.

2. Before proceeding to the consideration of this doctrine of polygamy, it will be necessary to establish the fact that it is practised in Utah. It will be necessary to adduce two witnesses only. The first is an unprejudiced observer, a gentleman of the United States army. Captain Stansbury relates, "I heard it proclaimed from the stand by the president of the church himself, that he had the right to take a thousand wives if he thought proper." Again he says, "I have never known any member of the community to avow that he himself had more than one, although that such was the fact was as well known and understood as any fact could be;" and "that polygamy does actually exist among them cannot be concealed from any one of the most ordinary observation who has spent even a short time in this community." "It is the doctrine of the church, that no woman can attain to celestial glory without the husband; nor can he arrive at full perfection in the next world without at least one wife; and the greater the number he is able to take with him, the higher will be his seat in the celestial

paradise." * The second witness is "Orson Pratt, the Guage of Philosophy," one of the apostles of the Mormons. "God has actually commanded some of his servants to take more wives, and has pointed out certain duties in regard to the marriage ceremony, showing that they must be married for time and for all eternity; and showing still further, that, if they *refused to obey this command, after having the law revealed to them, they should be damned.* This revelation, then, *makes it a matter of conscience among all the Latter Day Saints;* and they embrace it as a *part and portion of their religion, and verily believe that they cannot be saved and reject it;* the church of the Saints conscientiously and sincerely believe (it) to be essential to their salvation." † "But have not some of the Saints in Utah more wives than one? Yes; and they take good care of them too." ‡ The fact is thus clearly established that plurality of wives obtains amongst the Mormons at Utah. Let us now produce the pretended revelation sanctioning the custom. Let it be observed, they do not pretend to practise it on the ground that it was known in the patriarchal ages, or that it is practised now by various Pagan and Mohammedan nations. These instances they merely produce in support of its reasonableness, and not as an authority sanctioning the ordinance. The doctrine rests on Divine authority, and not on any mere collateral or historical evidence, that it once existed, and does now exist, and therefore is lawful; but that God has commanded it, has made it essential to salvation here, and glorification hereafter; and it is at the peril of the soul that rejection is made of this revelation, coming through "my servant Joseph." Well may the infidel sneer; well may the jester smile; and well may the true followers of Christ mourn in secret, when there is such a prostitution made of

* "Expedition to the Valley of the Great Salt Lake," etc., 1852, pp. 136, 137.

† "The Seer," vol. i. No. 1, p. 14. ‡ Ibid. vol. i. No. 2, p. 30.

our holy and pure religion, and the grossest immorality practised under the garb of religion; while the name of the Lord is thus blasphemed by false prophets, who are given over to strong delusions, believing a lie, deceiving and being deceived. "The day will declare it," and let them then wrap themselves in their abominations, "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you," (1 Pet. iv. 4.)

3. The pretended revelation is thus given in "The Seer:"—"Verily, thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."

The next paragraph annuls "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of promise, through the medium of mine anointed, whom I have appointed on the

earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days; and there is never but one on the earth at a time, on whom this power and the keys of the priesthood are conferred,) are of no efficacy, virtue, or force." The revelation then gives instructions concerning "celestial marriage," or marriage for eternity, in which the doctrine is taught, that those of the Mormon church who are married here, according to their ceremonies, will have the privilege of multiplying in eternity; "they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever." It appears also, that Smith was a lineal descendant from Abraham. "Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, namely, my servant Joseph." We have also the new doctrine taught us, that it was not faith which was imputed to Abraham for righteousness, as the apostle Paul informs us, (Rom. iv. 3, 5,) but "Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law."*

It has been before observed, that the revelation was an *ex post facto* affair, and that *primâ facie* it is discoverable in the document. "Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her." This part of the revelation evidently contradicts a former revelation: "Let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me." A very convenient

* "The Seer," vol. i. No. 1, p. 10.

revelation, not only to ease the mind of Smith's wife, but to sanction his previous conduct, which had not the authority of revelation. The conduct of Smith, therefore, according to his showing, must have been worthy of condemnation.

But while Smith was allowed a plurality, his wife was not to have the same liberty of licentiousness. "And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and *to none else.* But if she will not abide this commandment, she shall be destroyed, saith the Lord, for I am the Lord thy God, and will destroy her if she abide not in my law." If Emma Smith proved disobedient it would not injure Joseph, for he would have "an hundred-fold in this world of fathers and mothers, brothers and sisters, houses and lands, *wives* and children, and crowns of eternal lives in the eternal worlds." Joseph, however, was not entirely lost to shame, as he acknowledges that he had trespassed. "Let mine handmaid *forgive my servant Joseph his trespasses,* and then shall she be forgiven her trespasses, wherein she has trespassed against me." Finally, the revelation gives the assurance that those who marry a plurality of wives cannot commit sin in so doing.

"And again, as pertaining to the law of the priesthood. If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to none else; and if he have *ten* virgins given unto him by this law, he cannot commit adultery, for they belong to him; and they are given unto him; therefore is he justified." The revelation then concludes with a repetition of the warning unto the wife of him "who holds the keys of this power."* Here, then, is

* "The Seer," vol. i. No. 1, p. 12.

full latitude given to the followers of Joseph Smith to perform those practices, condemned alike by the existing state of society, reason, and Scripture. The apologist, Orson Pratt, glories in the doctrine. He assures us that its practice is not only virtuous, but a grand catholicon for the moral evils in society. "Indeed, plurality among them is considered not only virtuous and right, but a great check or preventive against adulteries and unlawful connections, which are among the greatest evils with which nations are cursed, producing a vast amount of suffering and misery, devastation and death; undermining the very foundations of happiness, and destroying the framework of society, and the peace of the domestic circle."

Mr. Robert Owen has a fitting associate in Mr. Orson Pratt, the Mormon apostle. Indeed, Mr. Owen, in his "Marriage System of the New Moral World," scarcely goes to the same extent with our modern apostle. The marriage institution, as it exists in Christian nations, is assailed by Mr. Owen as injurious on the ground of its unreasonableness and want of conformity to the practices of the brute creation; but Mr. Pratt is led to condemn it because he thinks it has no revelation for its sanction. The Socialist calls it a "Satanic institution," possessing "injurious influences," and "blighting effects." That "until you put away from among you and your children, for ever, *this accursed thing*, you will never be in a condition to become virtuous in your thoughts and feelings, or to know what real happiness is."* He says, also, that marriage is "one of the chief of the Satanic institutions over the world —the third principle of moral evil—engendering endless evils."† Mr. Owen anticipates Mr. Pratt when he says, "The plain matter of fact is, that prostitution is become general in married as well as single life—a promiscuous

* "Marriage Lectures," pp. 4, 29, 10. † Ibid. pp. 5—7.

intercourse does exist, and utter confusion pervades society. The unavoidable results of this complicated artifice of the priesthood, (that is, marriage,) are almost total want of chastity, a general vile concealed promiscuous intercourse of the most disastrous and degrading character; and, in addition, a general language and conduct of insincerity and deception among married and single, young and old." * All this fierceness of ire is against the single marriage and the single family arrangement, and he obtains in Mr. Orson Pratt an apt pupil and creditable imitator. "The nations of Europe," lachrymosely says the apostle Pratt, "who believe in the one wife system, have actually forbidden a plurality of wives by their laws,"—how monstrous! how absurd! how un-Mormon like!—"and the consequences are, that the whole country among them is overrun with the most abominable practices; adulteries and unlawful connections prevail through all their villages, towns, cities, and country places, to a most fearful extent. And among some of these nations these sinks of wickedness, wretchedness, and misery, are licensed by law; while their piety would be wonderfully shocked to authorise by law the plurality system, as adopted by many neighbouring nations." † Owen does not think the Eastern custom of allowing one man a plurality of wives, other than "a most unfortunate device for mankind," although "perhaps less injurious than the custom of Christians." ‡ He was doubtful about it. He could not arrive at certainty. He was in the hazy mist of conjecture, having no special revelation. But here is "the guage of philosophy," the redoubtable champion of polygamy, armed with inspiration. We must pay the same obsequious submission to him that the merchants did to the renowned knight of La Mancha, when he demanded "the universe to cease to move, if the whole universe refuses to confess that

* "Marriage Lectures," pp. 53—58. † "The Seer," vol. i. p. 13.
‡ Ibid. p. 67.

there is not in the whole universe a more beautiful damsel than the peerless Dulcinea del Tobosa." We must become prepossessed with his beautiful *protégé*, notwithstanding she "squints with one eye, and distils vermilion and brimstone with the other." We must pronounce her the most perfect beauty, or this modern Don Quixote, armed *cap-à-pié* with inspiration, revelation, and miraculous power, will with fury inform you, "Infamous wretch! her eyes distil no such productions, but teem with amber and rich perfume." The modern Hercules is not only about to destroy the monster monogamy, but is about to cleanse the existing Augean stable amongst modern nations, "who," *mirabile dictu!* "have actually forbidden a plurality of wives by their laws," by turning in the pure, crystal, Alphean river of polygamy. Mr. Pratt, you are worthy of your associate, Mr. Owen; your revelation overtops his best logic, your powers are transcendently superior to his, and as he is somewhat diffident, he will submissively place the palm on the *apostle's* head, with the compliment, *Palmam qui meruit ferat.* Bishop Newton said of Lord Bolingbroke, "That which Lord Digby said of the great Lord Stafford, may with more truth and justice be affirmed of him, that the malignity of his practices was hugely aggravated by those *rare abilities* of his, whereof God had given him the use, but the devil the application."*

III.—1. Having thus historically glanced at the monstrosity, and produced the Mormon authority for its observance, the unpleasant task remains, to consider the reasonableness, or otherwise, of Mr. Pratt's arguments in its support. The great difficulty in doing this is the selection of his arguments, so that the system may be successfully met without an injudicious variety of quotations from the apology. An allusion has been made to the Squash, in the second part of this work. This little animal is said to be

* Newton "On Prophecy," vol. i. p. 21.

found in the wilds of the Western Continent, and though insignificant in itself, yet when attacked, emits such a fœtid effluvium that it cannot be captured, and thus the creature escapes unmolested, because the stench is intolerable. The *stinkard* may find some quiet retreat at Utah, and his presence will not be so easily detected because of the surrounding malaria, the density of which is such, that the nuisance cannot so easily permeate the atmospheric incubus. The difficulty rests not with the force of the argument, but with its immodesty. Painful is the task in bringing the mind into such an association. The bone-burning, animal fat nuisance, does not abate its pernicious influence on those resident in the neighbourhood, although not so acutely perceptible to the olfactory nerves as formerly; so this impure doctrine of Mormonism, while spreading itself amongst the uneducated classes, becomes a cesspool of iniquity; but it must be detected, exposed, and overthrown. The arguments with which the evil will be met, will be drawn from their own documents, from natural theology, the existing state of society where Christianity has spread its benign influence, and the Scriptures of revealed truth. Under the latter Mr. Pratt's arguments, if such they can be called, in support of the Mormon custom, will be considered.

2. Mormon pretended revelation is at variance on this doctrine. In a revelation "given through Joseph the seer, unto this church, February, 1831," it is said, "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and *none else*." The prophet had not as yet become entangled, when this was written in the "Book of Doctrines and Covenants," sec. xiii. par. 7:—"Do you believe that the Book of Mormon is a Divine relevation?—We do. Does that book teach the doctrine of plurality of wives?—*It does not.* Does the Lord in that book forbid the plurality doctrine?—He forbid the ancient Nephites to have *any more*

than one wife."* Mr. Pratt then quotes a *part* only of the supposed prophecy from the Book of Mormon. He cannot quote the context, because his argument derived from David and Solomon would be entirely overthrown. "A house divided against itself cannot stand." In the third European edition, *stereotyped*, and therefore not to be altered, as former editions were, of the Book of Mormon, which is now before me, it is said, "For behold thus saith the Lord, This people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, *which thing was abominable before me, saith the Lord.*" If an abominatiou then, why not now, unless the Lord has changed his mind, and looks favourably on that which was formerly accursed? The reader will scarcely believe that the preceding quotation is omitted by the *saintly apostle* Pratt because he had an argument to sustain, and he says, therefore, that the wicked "had forfeited the blessings of wives," for "these blessings were originally intended for the righteous, and for the righteous only."† Joseph's revelation was to be defended, which says, "David also received many wives and concubines, as also Solomon; David's wives and concubines were given unto him, of me—and in none of these things did he sin against me." It was thus convenient only to quote the following, and omit the above from the Book of Mormon. "I the Lord will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be *one wife;* and concubines he shall have none."‡ Mr. Pratt has thus very *piously* turned into a blessing that which is pro-

* "The Seer," vol. i. p. 30. † Ibid. p. 96.

‡ "Book of Mormon," Jacob ii. 6.

nounced by their own authority an "abomination." Let the followers of Joseph consider this, and inquire if such an expositor of their system is worthy of confidence, though he is an apostle. Avoiding one horn of the dilemma, he has impaled himself on the other—

"Incidit in Scyllam qui vult vitare Charybdim."

In his eagerness to avoid one evil, he has, unfortunately for his claims to inspiration and honesty, fallen into a greater.

Mormonism in this, as in all its peculiar doctrines, is a compound of contradictions, fallacies, and blasphemies. "Now, in the early rise of this church, the Lord gave no command unto any of his servants authorising them to take more than one wife; but, on the contrary, said unto them that they should give heed to that which was written in the Book of Mormon; therefore, they were under the strictest obligations to confine themselves to one wife until a commandment came to the contrary, which the Lord did not see proper to give unto any of them, until about thirteen years after the first organization of the church." When "my servant Joseph," and Sidney Rigdon, who was commanded to "forsake him not," which it would appear he obeyed to the letter in this particular, became implicated, then a new "revelation," an after-thought, became necessary, and of course it was given. "The church, therefore, are still restricted by the severest penalties to *one* wife, according to the Book of Mormon, unless in individual cases where the Lord shall, by revelation, direct otherwise."* What credence can be given to the following manifesto, put forth to meet this special charge? "Inasmuch as this church of Christ has been reproached with the crime of fornication and *polygamy*, we declare that we believe that *one man should have one wife*, and *one woman but one husband*,

* "The Seer," vol. i. p. 31.

except in case of death, when either is at liberty to marry again."* They are convicted of falsehood by their own showing. And who does not fully believe all that is said of them respecting the "'cloistered saints,' the highest order of the Mormon harem, composed of women, whether married or unmarried, as *secret* spiritual wives?" Mr. Bowes, quoted by Mr. Mayhew, page 307, states, "When an apostle, high priest, elder, or scribe, conceives an affection for a female, and has ascertained her views on the subject, he communicates confidentially to the prophet his love affair, and requests him to inquire of the Lord whether or not it would be right and proper for him to take unto himself this woman for his spiritual wife. It is no obstacle whatever to this spiritual marriage, if one or both of the parties should happen to have a husband or wife already united to them according to the laws of the land. The prophet puts this singular question to the Lord, and if he receives an answer in the affirmative, which is always the case where the parties are in favour with the president, the parties assemble in the lodge-room, accompanied by a duly authorised administrator, and place themselves, kneeling, before the altar; the administrator commences the ceremony by saying, 'You, separately and jointly, in the name of Jesus Christ, the Son of God, do solemnly covenant and agree, that you will not disclose any matter relating to the sacred act now in progress of consummation, whereby any Gentile shall come to a knowledge of the secret purposes of this order, or whereby the saints may suffer persecution, your lives being the forfeit.'" They are then pronounced "*one flesh*," in the name of the Father, Son, and Holy Ghost; thus solemnly using the sacred names of the Holy Trinity, as a sanction for their villany. "The parties consider themselves as united in spiritual marriage, the duties and privileges of

* See Mayhew's "History," p. 309.

which are in no particular different from those of any other marriage covenant." The writer of a tract published by the Messrs. Chambers of Edinburgh, observes:—"This we must regard as a serious and debasing blemish in their 'patriarchal' form of life;" but he thinks it "probable, however, that among a people so generally earnest and sincere, there is natural health and virtue enough to lead them back to a nobler and purer relation of the sexes;" and he concludes that the "large preponderance of worth," is "sufficient to overbalance the few admitted sins they may be guilty of;" and sums up the whole with these words, "In an enterprise so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success." The latitudinarianism of this writer is such, that few, we trust, will follow. To wish them success we must read our Bibles invertly, for we dare not become partakers of their sins.

3. We reject polygamy on the ground of natural theology.

(1.) Mr. Caswell says, "that during his visit to Nauvoo, he inquired respecting their belief in the Trinity. "Yes," said they, "we believe that the Father is God, the Son is God, and the Holy Ghost is God; that makes three at least who are God; and no doubt there are a great many more." *

The Mormons have very discreditable views of their God; he is limited to space, and is not everywhere present, and they will equal and even surpass him in eternity. †

Not so with the God who made the worlds. He is possessed of every perfection, unlimited, and infinite.

(2.) In order that we may arrive at a just conclusion in this particular, it will be necessary to ascertain from well authenticated facts the course which the Divine Being adopted in the creation of man, and also the course of

* Caswell's "Prophet of the Nineteenth Century," p. 35.

† "The Seer," vol. i. No. 10, p. 158.

nature. The conclusion will then inevitably follow, that what takes place in the course of nature does not proceed from mere chance, but is ordered by the all-wise Governor of the universe according to fixed laws, and in harmony with his moral government.

In the Mosaic account of creation we are informed that one man and one woman only, a single pair, were immediately produced by the creative energy of the Almighty. To these the command was given, "Be fruitful and multiply, and replenish the earth and subdue it." The Creator himself pronounced "everything that he had made—very good," *tob meod*, superlatively good. It is difficult, however, to comprehend such an expression, if plurality be such an incalculable blessing, as Mormonism teaches; and it is equally incomprehensible how the all-wise and beneficent Creator should have thus limited our common earthly father to one wife. Mr. Pratt answers this objection by the truism, "Because one was sufficient to commence the work of peopling this creation." * But this equality of the sexes has continued ever since, and therefore the conclusion is inevitable that man is now limited to one, as he says, "The Lord generally accomplishes his work through prescribed and fixed laws." That however would not be a "*fixed law*," which permitted Adam to have but one wife, while his male posterity were to be allowed a multitude. "He had power to form a great number of females for Adam, but his wisdom dictated the formation of only one, as being sufficient to commence the great work of the multiplication of the human species." † And in like manner God has power now to produce a great number of females, but as in his infinite wisdom he acts differently, therefore we conclude on the undoubted fact, that God's wisdom dictates the carrying on of the increase as he did the commencement.

* "The Seer," vol. i. p. 89. † Ibid. p. 90.

Not only does the census of Great Britain show how exact the proportion is of males and females, but it appears even in Utah among the *moral* Mormons, that there is a like equality.* The future generations, therefore, in that highly favoured community will soon have to return to the unfashionable system of monogamy. We are further informed that "our heavenly Father is willing that all should enjoy equal rights and privileges;" but how is this to be reconciled with the observation, that "the Lord was very anxious that his people should have a plurality of wives?" † Such are the miserable shifts to which this modern apostle resorts in his apology. "Our moral nature leads us to ascribe all moral perfection to God, and to deny all imperfection of him. And this will for ever be a practical proof of his moral character, to such as will consider what a practical proof is; because it is the voice of God speaking in us. And from hence we conclude, that virtue must be the happiness, and vice the misery, of every creature; and that regularity and order and right cannot but prevail finally in a universe under his government." ‡

(3.) The wisdom and goodness of God are conspicuous in his works. This is discoverable in the material world, and in the capacity of inferior animals; consequently it should be *à fortiori* in man, who is placed at the head of creation. And as God possesses these attributes, he invariably acts in accordance with them; and from the fact that an equality of the sexes exists, we conclude, *à priori*, that it is the result of infinite wisdom, goodness, and power. God's works are good in the highest degree, and without any mixture of evil: as Plato says, "A golden chain let down from the throne of God;" an exactly connected series of beings. "Vain men" who "would be wise" might say with the king of Castile, "If I had made the world, I would have

* "The Seer," p. 107. † Ibid. p. 108.

‡ "Butler's Analogy;" Introduction.

made it better than God Almighty has made it;" and to suit Mormon notions and practices, have created and continued a majority of females.

The Divine Being has acted otherwise. He made all things without any defect, and formed man to be happy and holy. He made man according to the counsel of his will, and that will is infinite goodness; that counsel, unerring wisdom. "Oh the depth of the riches both of the wisdom and knowledge of God!" "He hath done all things well."

> "Hail, wedded love! mysterious law, true source
> Of human offspring, sole propriety
> In Paradise, of all things common else.
> By thee adult'rous lust was driven from men,
> Among the bestial herds to range: by thee,
> Founded in reason, loyal, just and pure,
> Relations dear, and all the charities
> Of father, son, and brother, first were known." MILTON.

4. The existing state of society among Christian nations condemns a plurality of wives.

(1.) It is useless for Mr. Pratt to say "that the Latter Day Saints have stricter notions of virtue, and consider themselves under greater obligations to refrain, not only from unvirtuous acts, but from unvirtuous thoughts, than any other people under heaven.'* The statement is simply and indignantly denied. Polygamy inspire a man with notions of virtue and chastity indeed! How is it, then, that acts of discipline are necessary in expelling from their number those who, while holding this doctrine "conscientiously" and "sacredly," are yet guilty of immorality, even in the Mormon acceptation? In a letter to the Saints by Orson Pratt and Orson Spencer, they are informed "that *lewd* men bring scandal and stigma upon the priesthood. Speedy amputation often becomes necessary; judg-

* "The Seer," p. 23.

ment is now given into her hands (Zion), and the workers of iniquity shall be cut off;" namely, adulterers and seducers.* In the "Millennial Star" for August 5th, 1854, there is a notice to the following effect: that "William Woodburn has been cut off from the church, for attempting to violate the chastity of a female, and using abominable and lying arguments (Mormon reasoning and revelation, no doubt,) to persuade her to consent to his unholy desires; this is the third time he has been similarly dealt with for various offences."

This is an unhappy way of showing superior notions of virtue, etc. Unless it can be shown that two negatives make a positive, and two blacks a white, we conclude that such is the legitimate consequence of such immoral doctrines as those of Mormonism, and that their vaunted superiority in morals is a delusion and a cheat. It will be necessary to show other fruit than this before such doctrines can be embraced by the truly pure and chaste.

(2.) It is very difficult to discover any benefit to be derived from the adoption of Mormon plurality, but it is very easy to foresee the evils which would arise from the disruption of existing institutions. Social ties would be weakened, and poverty would be the lot of many families; while the numbers of the male sex left to themselves would have no means of fulfilling the designs of Providence, and would therefore look on Mormonism as a system antagonistic to the general good of society, considering it, "what it really is, a vile and detestable earthly invention." An argument adduced against Owen's Socialism by an able writer is equally applicable against Mormonism. That learned gentleman says, "I am not for believing a thing to be good merely because it is old. The sentiment would take murder itself from the list of crimes, and place it among the virtues

* See Mayhew, p. 310.

of our race. But surely, to justify the removal of such ancient landmarks at so desperate a hazard, the most absolute and unimpeachable demonstration ought to be produced. The argument by which the affirmative is to be maintained ought to be perfect and unanswerable. It must not only not admit of doubt, but must be clearly and absolutely convincing. It must be perfectly unassailable from any quarter, or by any means. If it admit of even the shadow of a doubt, none but a person infatuated to the very borders of lunacy would entertain it for a moment.

"Admitting the object of every such inquiry to be the promotion and increase of the happiness of the human race, and admitting that much yet remains for improvement, the question arises, whether those ends, as to marriage, may not be attained to their fullest possible extent consistently with the great principles upon which society is at present constituted; and, consequently, without the desperate hazard which must ever accompany the overthrow of existing institutions." *

The gravest doubts exist against the beneficial tendency of Mormon polygamy, while the arguments advanced for its institution are far from producing absolute conviction. The authority of *modern* revelation, by which it is sought to be sustained, is entirely repudiated. It cannot, and will not, therefore, be entertained by the enlightened Christians of this or any other era. These will be content, as heretofore, to blend their interest, without fear of confidence being destroyed by the introduction of a rival, and will happily and harmoniously

"In one fate
Their hearts, their fortunes, and their beings blend." THOMSON.

5. Polygamy is opposed to the Scriptures of Truth.

* "Is Marriage worth perpetuating?" p. 9; by Richard Mathews, Esq.

(1.) The chief defence of the doctrine of plurality is drawn from the patriarchal custom, and the conclusion is inferred that therefore it is Divine.

"Those individuals who have strength of mind sufficient to divest themselves entirely from the influence of custom, examine the doctrine of a plurality of wives, under the light of reason and revelation, will be forced to the conclusion that it is a doctrine of Divine origin; that it was embraced and practised under the Divine sanction, by the most righteous men who ever lived on the earth, holy prophets and patriarchs, who were inspired by the Holy Ghost," etc.*

If the doctrine be of Divine origin, no human will should intervene, because it would simply be in opposition to the Divine power. Yet, strange to say, such opposition may frustrate the accomplishment of this great good. "No man in Utah, who already has a wife, and who may be desirous to obtain another, has any right to make any propositions of marriage to a lady until he has consulted the president over the whole church, and through him obtains a revelation from God as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter; if, by revelation, the privilege is granted, he still has no right to consult the feelings of the young lady until he has obtained the approbation of her parents, provided they are living in Utah; if their consent cannot be obtained, this also ends the matter. But if the parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter. Before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent." †

Here we see, that although the doctrine is of Divine

* "The Seer," vol. i. p. 15. † Ibid. vol. i. p. 31.

revelation, it requires a second individual revelation to confirm it; and notwithstanding the force of two such revelations, "the parents or guardians," or "the young lady," or "the wife which he already has," may severally or separately make both revelations of none effect. The Mormons, therefore, cannot place any confidence in their own revelations. The first wife has but little power in this affair, for if she "can show no good reason why she refuses to comply with the law" to the president, "then it is lawful for the husband, if permitted by revelation through the prophet, to be married to others *without her consent*, and he will be justified, and she will be condemned."* Ponder over this, ye wives and mothers who have Mormon husbands. Whether you consent or not, your husbands have the power to take to them other wives, and they are justified in so doing, according to your apostle. The vow which he originally made reciprocally with yourself, is no longer binding on his conscience; he is eased from the curb to his licentiousness; you are no longer the sole partner of his joys and sorrows; you are no longer to monopolize his attention, but to admit a stranger to his embrace.

(2.) It will be impossible to follow the "editor of the Seer" through all his sophisms and illogical deductions from Scripture, while many of his statements are so blasphemous that to record them would be enough to make the face of the most immodest blush with shame. Nothing is said of the first polygamist of whom we read in the Mosaic history. He was a murderer, and the lineal descendant of the first murdered. "Lamech took unto him two wives," and he said, "I have slain a man to my wounding, and a young man to my hurt," (Gen. iv. 19, 23.) Among the perversions of Scripture we shall only notice the following: "In that day seven women shall take hold of one man," etc.

* "The Seer," vol. i. p. 41.

(Isa. iv. 1.) This is adduced as a sign of the glorious dispensation in these latter days, and therefore sanctioning Mormon practices. If the reader will consult his Bible, he will readily discover that it is spoken as a curse and not a blessing. In the 3rd chapter, beginning at the 16th verse, it is said, "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head," etc. "And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty: and her gates shall lament and mourn; and she being desolate shall sit upon the ground," (ver. 24, 26.) "And in that day seven women shall take hold of one man." These were the kind of women, and this the description of their day of mourning. Bishop Lowth's version is as follows:—

"Moreover Jehovah hath said:
Because the daughters of Zion are haughty;
And walk displaying the neck,
And falsely setting off their eyes with paint;
Mincing their steps as they go,
And with their feet lightly tripping along.
Therefore will the Lord humble the head of the daughters of Zion;
And Jehovah will expose their nakedness.
In that day will the Lord take from them the ornaments
Of the feet rings, and the net-works and the crescents;
The pendents and the bracelets, and the thin veils;
The tires, and the fetters, and the zones,
And the perfume boxes, and the amulets;
The rings and the jewels of the nostril;
The embroidered robes and the tunics;
And the cloaks and the little purses;
The transparent garments, and the fine linen vests;
And the turbans and the mantles:

And there shall be, instead of perfume, a putrid ulcer;
And instead of well-girt raiment, rags;
And instead of high-dressed hair, baldness;
And instead of a zone, a girdle of sackcloth:
A sunburnt skin instead of beauty.
Thy people shall fall by the sword;
And thy mighty men in the battle.
And her doors shall lament and mourn;
And desolate shall she sit on the ground.
And seven women shall lay hold on one man in that day, saying:
Our own bread will we eat,
And with our own garments will we be clothed;
Only let us be called by thy name;
Take away our reproach."

The bishop says, "The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. The prophet has described the greatness of this distress by images and adjuncts the most expressive and forcible. The young women, contrary to their natural modesty, shall become suitors to the men." He says, also, "It seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon."

3. Having exposed the inference drawn from the above citation from the Old Testament, it remains to notice the arguments drawn from the New Testament. The conclusion is drawn from Mark x. 30, that a "hundred wives" is to be received by those who have left all and followed Christ, whereas nothing of the kind is promised.

Our apostle draws an argument from Paul's direction to Timothy. "A bishop then must be blameless, the husband of one wife," etc. (1 Tim. iii. 2.) He says, "That this Divine institution was practised under the Christian dispensation, is still further evident from the instruction which Paul gave to Timothy and Titus, concerning bishops and

deacons."* Mr. Pratt favours us with a novel interpretation; and as he is *an apostle*, of course he has authority to interpret an apostle's language. "There are two different meanings frequently attached to these passages:—First, it is supposed that Paul intended to prohibit all single or unmarried men from being intrusted with the offices of bishop and deacon; that he required that they should be married, at least, to one wife, as a pre-requisite to ordination." Adopting this interpretation, he concludes that "Paul *did not intend to limit the bishop or deacon to one wife*, but merely to show that he must, as a qualification, be married, or *must* be the husband of one wife before he could be ordained to either of these offices. Second, it is supposed by many that these offices were not conferred upon those who had more than one wife. If this view of the subject be correct (and it evidently appears to be the true meaning of the passages), then it is very certain that there were many in the church who had more than one; for if the private members and all the church were limited to one, Paul's instruction for the bishops and deacons to be the husbands of one wife would have been altogether unnecessary. The very expression, 'The bishop must be the husband of one wife,' is a strong indication that there were many in the church who were the husbands of more than one." In either case, therefore, *the* apostle Pratt arrives at polygamy. The direction of Paul "was only a matter of expediency," and surrounding circumstances "caused the instructions."

The saying of our Lord is also brought to prove plurality. "For this cause shall a man leave father and mother, and shall cleave to his wife, etc. (Matt. xix. 4—6.) Our plurality champion concludes here that "neither Jesus nor any of his apostles ever represented a person

* "The Seer," vol. i. p. 73.

to be an adulterous man for marrying two wives, and living with them;" and the saying, "they twain shall be one flesh," does not indicate a limitation to one wife. He says, with the authority of inspiration, and therefore dogmatically and positively, "It conveys no such idea." As we have no claim to inspiration, not being apostles, and only having the power to compare Scripture with Scripture, that we may arrive at the truth, we must bow with due submission to such a divine as Orson Pratt, who is a self-constituted apostle. The old proverb says, that "the —— can quote Scripture to suit his own purpose;" but he is a respectable personage compared with some who wrest the Scriptures to their own condemnation.

4. The blasphemous statements concerning the first Person in the Trinity and the Saviour of men having a plurality of wives and a numerous progeny, we dare not consider—the mind revolts and shudders at the thought. It is, however, daringly stated by the Mormon advocate.*

The various contradictions, the ludicrous directions of being married for the dead wife or husband, the rules for the government of the wives and children, are so numerous that to review them in detail would occupy more space than convenient, and unprofitably employ more time than can be permitted to such puerilities. Mr. Pratt must be gratified in one thing, however; he demands one passage from either the Old or New Testament to prove plurality an evil. "Because the Lord hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth," (Mal. ii. 14, 15.)

* See "The Seer," vol. i. pp. 158, 160.

5. In concluding this most painful part of the task, we cannot adopt the language of Mr. Pratt. "Rejoice, then, ye daughters of Zion, that you live in this glorious era! Rejoice for yourselves and your generations, because of the high honours and privileges conferred upon you! Rejoice that you have entered into blessings which have been withheld for many ages past because of wickedness! Rejoice and sing for gladness of heart in the glorious prospects which open before you!"* "The high honours and privileges" which you are now to possess "in this glorious era," are that you shall have no power to claim the full attention of one husband, but shall have to be content with a portion only, and shall have "the glorious prospect" of children by another wife sharing in his toils and dividing the inheritance. You shall be exposed to the venom of jealousy and continued suspicion, never secure from intrusion, and ever alive to the thought that others share the affections of your husband; and when distress or sickness assails you, then know that he can well do without you, as he possesses a multitude to satisfy his desires. Pure love he cannot have, for he sacrifices too much to his base passions. Instead, then, of rejoicing, you have much more reason to mourn that the flood-gates of iniquity are again to be opened, and the polluted stream to immerge you in misery and ruin. Listen not to the voice of these false and deceitful men; disclaim their impure doctrines, and shun their society. By associating with such your morality will be questioned.

If the champion of polygamy hesitates not to attribute the evil as not only sanctioned, but actually practised, by the Father and the Son of God, it is not surprising to find him quoting from the opposers of the Reformation that he may support his structure. Anything and everything, any mean and every means, are alike suited to his immoral pur-

* "The Seer," vol. i. p. 156.

pose. He has a theory to sustain, and, if he can do so honestly, well; but if not, he must still endeavour to do so. Thus he says, that "the great Reformers, Martin Luther, Philip Melancthon, Martin Bucer," etc., "again permitted the Divine institution of polygamy to exist in the church."*

In support of this assertion he produces a quotation from Bossuet's "History of the Variations of the Protestant Churches," in which that antagonist of the Reformation gives a pretended letter of the Reformers to Philip, Landgrave of Hesse, permitting him to marry a second time while his former wife was still living.† It is well known that Philip was one of the great leaders in the Reformation, and was himself subject to have forgeries passed on him by the Papists. Instance the too successful attempt of Pack in 1528.‡ But as regards this particular instance, it appears that the calumny was spread concerning Luther about the period of Philip's first interview with the Reformer, and as Philip was then only seventeen years of age, there appears but little probability of his having been at all married. Dr. D'Aubigné says, "One day a young prince, seventeen years of age, came prancing into the court of the hotel; it was Philip, who for two years had ruled in Hesse. He leaped from his horse, unceremoniously ascended to the Reformer's chamber, and, addressing him, said, 'Well, dear doctor, how goes it?' 'Gracious lord,' answered Luther, 'I hope all will go well.' 'From what I hear of you, doctor,' resumed the Landgrave, smiling, 'you teach that a woman may leave her husband and take another when the former is become too old.' It was some members of the imperial court who had told this story to the Landgrave.

* "The Seer," vol. i. p. 178.

† Mr. Pratt has not given the reference ("Histoire des Variations des Eglises Protestantes," tome i. p. 260, par J. B. Bossuet.)

‡ Dr. D'Aubigné's "History of the Reformation," vol. iv. p. 44.

The enemies of truth never fail to invent and propagate fables on the pretended doctrines of Christian teachers. 'No, my lord,' replied Luther, seriously, 'I entreat your highness not to talk thus!'"* The calumny is only resuscitated by Mr. Pratt, and shows to what means he will unscrupulously go in order that he may bolster up his vile and infamous scheme. All his attempts will only increase his confusion and enlarge his condemnation.

We have now seen the arguments with which Mr. Pratt, a self-styled apostle of Jesus Christ, attempts to introduce a plurality of wives into Christian society. The bold attempt is alone worthy of the followers of such an impostor as Joseph Smith. It is a pandering to the baser passions of our fallen nature. It is an effort to bring back "the sow that was washed to her wallowing in the mire," and a glorying in the attempt. The heathen reproves him:— "Quidem vitiis gloriantur. Tu existimas aliquid de remedio cogitare, qui mala sua virtutum loco numerant?"† Glorying in his vices, can it be imagined that he has any thought of reformation who numbers his vices in the place of virtues? Well may the apostle say of some, that they "changed the truth of God into a lie," and "gloried in their shame."

Christian females, married and unmarried, these are the results of the system called Mormonism. We hope better things than that you will be seduced into such delusions and snares. Show that your principles are too firmly based on truth and morality to be ensnared by the wiles of such *saints*, who bring a libel on Christianity, and cause the infidel to howl with triumph. Show them that their practices are considered as detestable as their doctrines are pernicious; that Virtue, if fled from Utah, has still a domain

* Dr. D'Aubigné's "History of the Reformation," vol. ii. p. 258.

† Seneca, Epist. xxviii.

here; that she still spreads her snowy wings on our homesteads; that all their machinations are unavailing to undermine the bulwarks of domestic society, and—

——————— "rend in sunder
Whom love has knit, and sympathy made one." BLAIR.

The system contains in itself the seeds of its own dissolution. It cannot long corrupt the earth with its malaria, and spread its *upas* influence on the harmony, and friendship, and sympathy of connubial bliss. It is too vile, too immoral, too debasing to be allowed existence. The benign influence of Christianity will stop its progress. It can go no further than God permits. In the beginning God ordained that "they two should be one," and that institution is still in force, and will continue until,

"Together freed, their gentle spirits fly
To scenes where love and bliss immortal reign."
THOMSON.

CONCLUSION.

Denial of private judgment—Priestcraft—Other Mormon authority—Transmigration—Spiritual vegetables—Blessings of transgression—General conclusions.

1. HERESY in doctrine has done incalculable mischief in all ages of Christianity. It is impossible that a departure from the only standard of truth can produce anything but doubt and uncertainty; and when those doctrines are concerned which have an immediate reference to the practice of the believer, the result is ruinous in the extreme. The last deflection of the parallel will show, by extending the lines, how great the divergence may become. In short, there is no certainty and no security for those who once turn away from the Scriptures to follow cunningly devised fables; there is little, if any, hope for those who, repudiating the infallible Word of God, are slavishly willing to be led by human authority. Thus we find that Mormonism denies the right of private judgment, because the leaders of the sect claim an infallibility. If inspired, of course infallibility follows; if their revelations are of God, then, having "tried the spirits," and discovered their genuineness, we are bound to submit, but not however with the docility practised by the teachers of the system amongst them.

2. In the minutes of the last "Special General Council," (another discovery, namely, a "*special* general,") held in London, June, 1854, Elder Thomas Caffall says of the members of the sect, "They are lacking faith on one prin-

ciple—the last 'cat that was let out of the bag.' Polygamy has been got over pretty well; that cloud has vanished away; but they are troubled about *Adam being our father and god.* There is a very intelligent person investigating our principles, and who has been a great help to the saints; he has all the works, and can get along very well with everything else but the last 'cat,' and as soon as he can see that clearly, he will become a 'Mormon.' I instructed him to write to *Liverpool upon it.*" It is necessary to consult the *oracle in Liverpool*, and Liverpool *must consult the oracle at Utah;* for Brigham Young is the sole proprietor of the secret. There is only "*one seer*" at a time, and he is always "the *President* of the church," consequently his authority is accounted Divine. Another elder in this "Special General Council," Joseph Hall, says, "Relative to the principles recently revealed, we have not the least difficulty. If *Adam's* being our FATHER AND GOD *cannot be proved by the Bible it is all right.*" The *happy* Mormon, with all his "new revelations," is *poverty stricken*, to find out his *god*, and first discovers that he is a god of "flesh and bones," like himself, and the same "*size;*" and subsequently, by degrees, discovers that his *god* is really his *fallen* progenitor. Elder William Pitt says, "Every principle that comes out through the *appointed channel* is all right for our saints—they believe all that comes through the *publications.*"*

This mental slavery has existed in the Mormon sect for some time. Thus we find in the Report of the Half Yearly Conference, June, 1852, Elder Marsden saying, "Are we to understand that any or all of the servants of God are infallible? No; but God is infallible, and he governs his prophet, and the prophet governs the twelve, who in their turn govern and regulate the affairs of the

* "Millennial Star," vol. xvi. No. 31.

church in all the world." There is somewhat of prudence in this, because it prevents inferiors from receiving revelations which might prove embarrassing. They have ordered therefore that only *one* prophet can exist at *one time*, and he only is the authorized medium of communicating revelations. The convert of Mormonism must be satisfied, therefore, with the *ipse dixit* of the President, and give up all title to private judgment.

3. Mormonism thus denying the right of private judgment is prepared to say, as it does, "We do not believe it right to interfere with bond servants (*slaves*), neither preach the Gospel to, nor baptise them, contrary to the will or wish of their masters (owners), nor to meddle with or influence them in the least, to cause them to be dissatisfied with their situations in this life, thereby jeopardising the lives of men." Once a slave, then always a slave. This system has no sympathy for the oppressed children of Ham. It can look on with calm indifference, both on their temporal and spiritual wants. Having the Mormon gospel, with all its privileges and blessings, they are untouched by the sufferings of the enthralled. This doctrine may suit the *Southern States*, but it is not adapted to English soil and British philanthropy, any more than it was to the apostle Paul, who sent back a runaway slave to his master, exhorting him to receive Onesimus, not as "a servant, but above a servant, even a brother beloved."

4. It appears, also, that Smith has given us an *inspired translation* of the book of Genesis, which is an improvement—of what kind is easily supposed—on the "uninspired translation." He also was enabled to give us another translation in the "book of Abraham, translated from Egyptian papyrus, through the gift and power of the Holy Ghost, by Joseph the seer." How he knew of the existence and became the possessor of the papyrus we are not informed; perhaps in the same way as he obtained the "golden plates;"

and what has become of the originals is equally obscure in both cases. It will merely be necessary to give a few quotations from these as they are found in the pages of "The Seer," with the apostle Pratt's inferences, to give the reader a knowledge of Mormon doctrine as respects the "*pre-existence of man*," and their belief in "a *plurality of gods*." To state their views will be to refute them. "Man had a pre-existence in the heavens before the foundation of this world—he was an intelligent moral agent, governed by laws—he kept his first estate—this earth was organized for his residence and associated with a body—this is the second estate."* "The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in heaven, long anterior to the formation of this world."† "We were begotten by our father in heaven; the person of our father in heaven was begotten on a previous heavenly world by his father; and again, he was begotten by a still more ancient father; and so on from generation to generation, from one heavenly world to another still more ancient."‡ "All the spirits when they come here are innocent, that is, if they have ever committed sins, they have repented and obtained forgiveness" (of course in the pre-existent state) "through faith in the future sacrifice of the Lamb."§ "Every *vegetable* and *animal*, as well as man, was first created spiritually in heaven, and afterwards made naturally upon the earth."‖ We read also of "the spirit of a vegetable," which "is capable of existing in an organized form before it enters its vegetable house, and also after it departs from it."¶ We are also informed of "an infinite quantity of self-moving, intelligent matter, possessed of infinite capacities, and existing eternally."** "There is no substance in the universe which feels and thinks now, but what has eternally possessed that capa-

* "The Seer," vol. i. p. 101. † Ibid. p. 37. ‡ Ibid. p. 132.
§ Ibid. p. 56. ‖ Ibid. p. 23. ¶ Ibid. p. 33. ** Ibid. p. 131.

city."* The question is asked, "Was it just that all of Adam's children shall suffer death because of his sin?" and the answer is, "Adam was the means of their suffering death *unjustly*, as the legitimate consequence of his own sin. Justice, therefore, does not demand that any of the posterity of Adam should die because of his sin. Justice demanded that Adam only should die."† Eve is represented as saying, "Were it not for our transgression, *we should never have had seed.*"‡ And Enoch afterwards, "Because that Adam fell we are."§ And Adam said, "*Blessed be the name of God for my transgression*, for in this life I shall have joy."‖ Mr. Pratt says, "Well might Adam and Eve bless God for their transgression." Perhaps one reason he would give for this acquiescence would be in his own words, "Though the Lord had formed Eve, and brought her to Adam, yet it was extremely doubtful whether, in their innocent state, they could love or hate each other. It is difficult for us to conceive how conjugal love could exist between the two sexes when they had no knowledge of good or evil, or joy or misery. The feeling of joy which now exists between husband and wife, they must have been strangers to."¶ Here Mr. Pratt sets out with doubt, but soon arrives at certainty. He must get Brigham Young, the present polygamist seer, to confirm his faith on this speculation, by revelation. "Shame or modesty was something that they (Adam and Eve) had no idea of." Certainly not! all the "*modesty*" was to be possessed by Brigham Young, Orson Pratt, and Company; but as to "*shame*," they are alike as innocent of that as they would represent our first parents to be.

With respect to the Godhead we are told, "there could not possibly be but one God, so far as attributes are concerned, but as far as it regards persons, there are an immense

* "The Seer," p. 102. † Ibid. p. 97. ‡ Ibid. p. 85.
§ Ibid. p. 86. ‖ Ibid. p. 87. ¶ Ibid. p. 83.

number of gods." * "Those almighty, all-wise, and most glorious personages, who exist in countless numbers." † "The fulness of all truth in us will *make us gods, equal in all things with the personages of the Father and the Son.*" ‡ Such is the glory of the Mormon. Gods with fleshy bodies, having a plurality of wives, and the Mormon heaven is to become like them. *A plurality of polygamist gods.*

5. There are many other doings and sayings of this peculiar sect which might be noticed, but sufficient has been written to show that the system of Mormonism has no foundation in truth. When the Book of Mormon is tested by reason and Scripture it is found to be at variance with both; and that it can claim no evidences of inspiration; that it is "another gospel which is not another;" that its contradictions, inconsistencies, and palpable absurdities, are such that no one who really takes the Scriptures as an infallible guide can hesitate to repudiate such a production. The pretence, also, of daily or continued revelation is as unsound in doctrine as it is imbecile in practice, having no claim to antiquity, and no beneficial tendency to recommend itself for our adoption. The low and dishonouring notions of the Godhead have also been pointed out, and the inconsistencies of the Mormon material scheme fully exposed. Moreover, the profaneness of their priesthood, the erroneousness of their doctrine of baptism, both for the living and the dead, their superstitious customs and ceremonies, their pretensions to miraculous power and prophecy, have also been considered, and found to be unsound and presumptuous; baneful and destructive to the best interest of an immortal being.

It has been seen that Mormonism is another species of heathenism; and that it is withal Mohammedanism without the spirit of Mohammed; socialism under the garb of religious

* "The Seer," vol. i. p. 117. † Ibid. p. 135. ‡ Ibid. p. 121.

hypocrisy; in short, superstition, blasphemy, and infidelity compounded. In whatever light it is considered, or in whatever aspect viewed, its deformity and evil tendency are manifested. Let it therefore be avoided as we would a pestilence; let us flee from it as we would from the wily serpent; let us repudiate it in common with all superstitions; and let us denounce it as inimical to all social enjoyment and advancement, branded as it is with "the mark of the beast," and not the seal of high Heaven. It is founded on a lie, promulgated with deception, and sustained by fraud. It will exist for a time to prove the truth of Divine revelation, that in the last days there will be those found who give heed to seducing spirits and doctrines of devils; but this soul-destroying and God-dishonouring system contains within itself the germ of its own destruction, and when the bubble bursts the wonder will be that it attained such a magnitude, and entrammelled so many deluded votaries.

Let us be thankful that we have such a sure word of prophecy, such an infallible director as the Holy Bible; that we have therein all that is necessary to comfort in distress, to heal the wounded spirit, to reveal a perfect Saviour, to cheer the final hour, and to open up before the enraptured eye of faith an immortality of bliss. Mormonism is nothing but ancient heresy and heathenism, with the novelty of modern drapery. It has obtruded itself on the reason and the civilization of mankind, and is alike absurd and impious. It is not only unscriptural but unphilosophical; an enemy to man and a foe to God; a shade to the Bible and an incubus on society. It imprisons the truth, and binds the mind in the fetters of ignorance and superstition. It contracts, stupifies, and enslaves the reason. It is alike opposed to the march of morality and the progress of intellect. It is corrupt, superstitious, and idolatrous, while it is the most abject and miserable slavery that can ever

enchain or oppress the soul of man. Bishop Butler says, "Whatever moderation or charity we owe to men's persons, we owe none at all to their errors, and to that frame which is built on and supported by them." Let us then go "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." * Let "the Bible and the Bible alone" be our religious fountain. We have an obligation to receive that book, because it only is inspired and possesses Divine authority. It reveals truths adapted to man's wants and wishes. Faith appropriates its blessings. Faith traverses a higher region than sense, and apprehends those Divine realities which are beyond the reach of the most powerful reasoning faculty in man. It receives all the Word of God on the testimony of the Divine Being, and humbly submitting to his authority, rejects all other. It lays its reasonings at the foot of the throne of God, with devout feelings of reverence and praise. It releases itself of all *earthy* grovellings, and, as if pinioned with the wings of the morning, soars into the higher and brighter regions of spiritual and Divine realities. In this elevated position it commands a prospect of the future, while it looks down on the present, and its wings of faith are radiated with the light and glory of the high and lofty One who inhabiteth eternity. Faith anticipates with glowing rapture the period when, in the immediate presence of that august Being, it shall perfectly realize these sublime realities—when in the beatified state it shall participate in the pure, the glorious, and the heavenly. However cultivated and refined by education and philosophy, the human mind is incapable to discover spiritual things—

> "God never meant that man should scale the heavens
> By strides of human wisdom."

It is "faith, the substance of things hoped for, the evidence of things not seen," which enables man to feed upon immortal truth. It gilds the skies.

* Isaiah viii. 20.

"Hope, with uplifted foot set free from earth,
Pants for the place of her ethereal birth,
On steady wings sails through the immense abyss,
Plucks amaranthine joys from bowers of bliss,
And crowns the soul, while yet a mourner here,
With wreaths like those triumphant spirits wear." COWPER.

Take, then, the Bible as the infallible guide to the regions of eternal happiness. Take it as the chart sketched by Infinite Wisdom to point out the path to the heavenly temple where God unveils his face. Take it as the lamp to thy feet, to lead you into the fields of paradise.

———"Thy lamp, mysterious Word!
Which whoso sees no longer wanders lost,
With intellects bemazed in endless doubt,
But runs the road of wisdom." COWPER.

Take the Bible, for it contains words of sweetness and of love, drops of honey from the skies, to soothe the weary pilgrim in his heavenward journey. Take and bind it on your heart, as the most precious jewel, unfailing in every exigency; and though poor in earthly riches, yet bestowing on you the most precious treasures and undying happiness. There only, in that Divine book, can be found "firm footing" and "solid rock;" based on that foundation, the believer exclaims—

———"Thou 'st not left
My soul to desperation's dark dismay!
On Calvary's hill my mourning eye discerns,
With Faith's clear view, that spectacle which wipes
Each tear away, and bids the heart exult!
There hangs the Love of God! There hangs the Man,
The Ransom! there the Merit; there the Cure
Of human griefs—the Way, the Truth, the Life!" DODD.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: To the only-wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen," (Jude 24, 25.)

APPENDIX.

Mr. Orson Pratt's reply to the second part of this work—His dishonesty in argument—Absurdity of his conclusions.

In noticing Mr. Pratt's reply to the Second Part, which he has published under the title of "Absurdities of Immaterialism," only a few things will be noticed, and those such as could not be passed over. He is very much perplexed to discover what is meant by the expression, that having the Gospel "we enjoy the full blaze of truth," and pretends that the question, "What is truth?" is of easy solution, seeing that many truths can be discovered independently of the New Testament. He endeavours to shift the argument at the very outset, since it is evident to any person that Gospel or necessary truth in order to man's salvation is all that is intended. And therefore all his parade of triangles, among which he cuts a sorry figure, is quite out of place, and unsuited to the occasion. Euclid's geometrical propositions were demonstrated independently of the Scriptures; and, in like manner, we can discover dishonesty of argument and impudence of assertion without an appeal to that volume.

Mr. Pratt complains that the definition of "an immaterial substance," which is given at page 57, "is ambiguous." He says, "It needs another definition to inform us what he means." * Surely the *inspired* "guage of philosophy" should have no difficulty, if others less favoured have.

* "Absurdities of Immaterialism," p. 2.

To obviate the difficulty he has thought proper to give a definition of his own, and then to overturn his own statement. To the expression, "an immaterial substance possesses properties and qualities *entirely different* from matter," he has added the word "some," and it then reads, "some properties," etc. Yet he asks, "Does he mean that *all* of 'the properties and qualities' of an immaterial substance are 'entirely different from those possessed by matter,' and that it possesses *no* properties in common with matter?" Most certainly! and it is difficult to see what strength is added to the definition by Mr. Pratt's assistance. My opponent having thus set up his own theory, endeavours to overturn it, which he has successfully done. But what can be said of an *apostle* who thus evades the question? He must either lack intellectual vigour to meet the argument, or honesty of purpose in stating it. Such conduct is unworthy of an inquirer after truth, and is fatal to his pretensions to apostolic inspiration.

Mr. Pratt having thus set out by misrepresentation, the whole airy fabric which he conjures up is unsound and baseless.

Another attempt to overturn immaterialism is exhibited at page 8, where he says, "Our author next inquires, 'How can *spiritual* matter occupy the same space with the matter of which the body consists?'" This question is a conclusion drawn from Mr. Pratt's statement, and the entire passage reads, "'A *spirit* is as much *matter* as oxygen or hydrogen. It has many properties in common with other matter.' The spirit of man, then, is matter, and how can the *spiritual* matter occupy the same space with the matter of which the body consists?" "It," says the *apostle*, "can only occupy its own space in *union* with the matter of which the body consists." The "union," therefore, of spiritual matter with the body is necessary to its existence, and made conditional on that unity, and, therefore, as, according to

Mr. Pratt, "nothing is the negative of space," so that which can only occupy space by being in union with other matter cannot exist when that condition ceases, and consequently a separation involves the annihilation of spirit. The spirit only exists in union with the body, but death is a separation of soul and body, and therefore at death the spirit ceases to exist. How Mr. Pratt will be able to reconcile this conclusion with his statement, that "this material spirit or mind existed *before* it entered the body, exists in the body, and will be re-united again with the body in the resurrection," we cannot conceive. This is another dilemma into which his "vain philosophy" has drawn him. According to his reasoning, the soul must either remain with the body at death, or death is not a separation of soul and body, or the soul at death ceases to exist and is nothing. Mr. Pratt must extricate himself, if possible, from the dilemma.

At page 10, Mr. Pratt lays down the following definitions:—

"Definition 1.—*Space* is magnitude, susceptible of division.

"Definition 2.—A *point* is the negative of space, or the zero at which a magnitude begins or terminates; it is not susceptible of division.

"Definition 3.—*Duration* is not magnitude, but time susceptible of division.

"Definition 4.—An *instant* is the negative of duration, or the zero at which duration begins or terminates; it is not susceptible of division.

"Definition 5.—*Matter* is something that occupies space between any two instants, and is susceptible of division, and of being removed from one portion of space to another.

"Definition 6.—*Nothing* is the negative of space, of duration, and of matter; it is the zero of all existence."

These definitions are given in order to prove that "an immaterial substance cannot exist." Let us see how these definitions agree. According to definition 5, "Matter is

something that occupies space between any two instants," or "negations of duration" (definition 4), and "nothing is a negation of duration" (definition 6), and as things equal to the same are equal to one another, an "instant and nothing" are the same thing, and consequently matter exists between two nothings, negations of duration (definition 6), or it does not exist at all. "A point, instant, and nothing, here enjoy an identity of definition. Neither of these are 'susceptible of division.' It is scarcely conceivable how an elaborate thinker, such as Mr. Orson Pratt evidently is, could thus have committed himself, by actually recognising the idea, not of one substance only, but of three substances 'without parts.' A 'point,' an 'instant,' and a 'nothing,' —each insusceptible of division? He appears not to have been aware that he had reached the conception of the most abstract being, in thus identifying it with nothing, an instant, and a point, and had made an affirmation of which a Euclid or a Hegel might be proud; that, in fact, he had proved the very case that he sought to subvert, and demonstrated that he could not conduct his argument without inferring, and indeed presuming, the existence of that 'substance without parts' against which he was expressing such a holy horror, when proposed to his belief in the language of a system different from his own."* Mr. Pratt says, at page 2, "Two contending parties may use the same word in altogether different meanings; and each draw correct conclusions from the meaning which he attaches to the same word; hence arise endless disputes." He seems anxious for these "endless disputes," but for what reason we cannot divine, unless it be to verify his appellation as "the guage of philosophy." He lays down a proposition thus, "A *spiritual* substance is *material*." Immaterialists consider this a contradiction, believing, as they do, that spirit has no

* Mayhew's "History," p. 302.

property in common with matter. It is evident, therefore, that he attaches a different meaning to the term "spiritual" than immaterialists. Having thus voluntarily attached a different meaning to the term, let us see what use he makes of it. "Mr. Taylder has asserted that 'the materialism of the Mormons is not only unscriptural, but anti-scriptural.'

"1. He undertakes to show that it is unscriptural, by asserting that it is 'in opposition to the *spirituality* of the Divinity.'

"We readily admit that any system which is 'in opposition to the *spirituality* of the Divinity,' is not only unscriptural, but dangerously false. That the Spirits of the Father and the Son, as well as the Holy Spirit, consist of a substance purely spiritual, can by no means be denied by any believer in the sacred Scriptures. It is a doctrine firmly believed by us and all the Latter Day Saints. It is a doctrine most definitely expressed and advocated in our pamphlet on the 'Kingdom of God,' and that, too, on the very page from which Mr. Taylder makes copious extracts. It is there that we have definitively spoken of 'the *Spirits* of the Father and Son;' it is there that we speak of the Holy *Spirit;* it is there that we have expressly said that 'God is a *Spirit.*' And yet in the face of all these declarations, Mr. Taylder has had the hardihood to say, that our theory is 'in opposition to the spirituality of the Divinity.'"—And he has the "hardihood" to reiterate the "assertion." After all this grievous complaint and expression of indignation, it might be supposed that Mr. Pratt had been very unkindly used, and very unjustly maligned. But his meaning of *spirituality* and the accuser's are very different, and of that he was fully aware when he wrote the disclaimer. He believes spirit to be the *same* with matter, but his accuser believes it to be *entirely different* from matter, having properties, all of which are dissimilar from matter. In the same paragraph he says, "Take away the *materiality* of spirit, and you at once

destroy its very existence." So that his *spirit* is *matter*, if such can be comprehended; and my *spirit* is *spirit*. Such a subterfuge is not only unworthy of an honest antagonist, but discreditable to the lowest infidel, and much more to one who claims an apostleship, and boasts of possessing "the everlasting Gospel." The Mormon's *god*, of "body, parts, and passions," the *god* who is matter, has not imbued his worshipper with sufficient honesty and love of truth boldly to avow his principles, and truthfully to defend them. He must have recourse to any stratagem, and have the "hardihood" to speak lies in hypocrisy, that he may apparently come off the victor. It would not be praiseworthy or commendable for such a "philosopher," such "an elaborate thinker," such a redoubtable "apostle," in these "latter days," to be vanquished; and, however he appears to others, he must show the *Saints* that his armour has not been touched by the enemy, while he still retains his quiver full of arguments. That the Latter Day Saints, if they have any respect for honesty, truth, and religion, can submit their judgment to such teachers, and follow such leaders, is the greatest anomaly conceivable. It is scarcely credible on the best and most unequivocal testimony.

GENERAL STATISTICAL VIEW OF THE MORMONS, ACCORDING TO THE CENSUS RETURNS OF 1851.

	No. of Places of Worship.	Sittings.	Attendants.			Sittings.		
			Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
Beds	3	240	90	140	122	240	240	240
Berks	2	300	88	116	181	300	300	300
Bucks	1	100	...	90	100	...	100	100
Cambridge	2	270	50	100	140	270	270	270
Chester	9	900	192	451	787	850	900	850
Cornwall	...	...	...	...	...	...	...	...
Cumberland	4	401	101	107	61	401	349	141
Derby	6	270	31	249	316	190	270	270
Devon	3	300	80	90	268	300	300	300
Dorset	5	60	157	180	276	...	60	60
Durham	2	48	41	23	81	48	48	48
Essex	2	118	...	38	134	...	118	118
Gloucester	9	1140	456	620	937	1090	1140	1140
Hereford	4	115	52	96	13	90	115	30
Hertford	5	442	121	255	285	382	442	442
Huntingdon	2	60	15	35	30	60	60	50
Kent	7	592	377	315	385	552	492	592
Lancaster	15	1379	758	1259	1182	1270	1220	1229
Leicester	7	710	80	203	515	220	460	530
Lincoln	5	196	10	163	278	...	196	184
Middlesex	16	2108	463	677	1102	2108	1808	2058
Monmouth	6	400	309	495	755	400	400	400
Norfolk	13	1000	98	447	386	306	846	810
Northampton	4	510	98	108	217	510	110	510
Northumberland	1	...	20	30	50	...	...	...
Nottingham	11	1436	204	496	865	1096	1424	1424
Oxford	1	35	...	12	26	...	35	35
Rutland	1	30	...	25	30	...	30	30
Salop	2	180	24	62	78	140	180	180
Somerset	6	678	97	200	404	295	378	678
Southampton	7	645	111	156	215	627	603	625
Stafford	5	585	...	234	192	...	520	585
Suffolk	3	233	67	115	115	233	233	233
Surrey	4	410	207	233	365	410	410	410
Sussex	2	250	40	68	88	200	250	250
Warwick	5	1940	685	89	1285	1850	320	1900
Westmoreland	...	...	...	...	...	...	...	...
Wilts	3	390	100	321	346	300	390	390
Worcester	3	170	214	65	107	65	170	170
York	11	1780	460	778	1053	1590	1780	1780
North Wales	7	360	167	154	258	360	160	360
South Wales	18	2170	1149	1721	1726	2070	2170	1170
Total	222	22951	7212	11016	15754	18823	19297	20892

General Statistical View of the Mormons (continued).

The large towns in which they appear in the greatest numbers are,—

Ashton-under-Lyne,	Coventry,	Merthyr Tydfil,
Bath,	Devonport,	Newport,
Birmingham,	Dover,	Northampton,
Blackburn,	Dudley	Norwich,
Bradford,	Finsbury,	Nottingham,
Brighton,	Greenwich,	Portsmouth,
Bristol,	Huddersfield	Reading,
Bury,	Hull,	Southampton,
Cambridge,	Lambeth,	Stockport,
Carlisle,	Leeds,	Swansea,
Cheltenham,	Leicester,	Tower Hamlets,
Chester,	Macclesfield,	Wolverhampton,
Colchester,	Marylebone,	Worcester.

Liverpool, 1 place, 20 attendants. South Shields, 1 place, 23 attendants.

In the following large towns they were not then located :—

Bolton,	Maidstone,	Southwark,
Chatham,	Manchester,	Stoke-upon-Trent,
Derby,	Newcastle-on-Tyne,	Sunderland,
Exeter,	Oldham,	Tynemouth,
Gateshead,	Oxford,	Wakefield,
Gravesend,	Plymouth,	Walsall,
Great Yarmouth,	Preston,	Warrington,
Halifax,	Rochdale,	Westminster,
Ipswich,	Salford,	Wigan,
Kidderminster,	Sheffield,	York.

The following were the numbers returned for Scotland :—

No. of Places.	Sittings.	Attendants.			Sittings.		
		Morn.	Afternoon.	Even.	Morn.	Afternoon.	Even.
20	3182	1304	1225	878	3177	2302	2474

They are to be found in the following counties, namely :—

Ayr,	Forfar,	Linlithgow,
Dumbarton,	Haddington,	Perth, and
Fife,	Lanark,	Renfrew.

The principal towns and cities in which they are located are—

Airdrie,	Dysart,	Paisley, and
Dundee,	Glasgow,	Rutherglen.
Dunfermline,	Greenock,	

In the counties, Lanark is favoured with the greatest number of the "Saints," and in the cities, Glasgow.

Since the Census of 1851, they have greatly increased in number, particularly in the Midland Counties; and, notwithstanding the numbers who are constantly emigrating, yet they appear to increase according to their own statements.

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